

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 1,999.—VOL. XXXIX. [Registered as] SATURDAY, MAY, 3, 1919. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Programme of Meetings for the Coming Week.

TUESDAY, May 6th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, May 8th—

For Members and Associates only.

At 4 p.m.— ... Meeting for Devotional Contemplation

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.

Lecture on "The Meaning of Gnostic Symbols."

FRIDAY, May 9th, at 3.50 p.m.—

Members and Associates Free; Visitors, 1s.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

Lecture on "How the Spirit Travels."

Subscriptions to December 31st, 1919,

MEMBERS, One Guinea.

For Syllabus and further particulars regarding the work of the Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., MR. A. VOUT PETERS.

May 11th, Dr. W. J. Vanstone.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION.

13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 4TH.

At 11 a.m. ... MR. ERNEST HUNT.

At 6.30 p.m. ... DR. W. J. VANSTONE.

WEDNESDAY, MAY 7TH, AT 7.30 P.M., MR. ROBERT KING.

THE "W. T. STEAD" LIBRARY AND BUREAU,

22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, May 6, 7 P.M. ... MISS MCCREADIE.

THURSDAY, May 8, 3.30 P.M. ... MRS. ANNIE BRITAIN.

"At Home" every Monday afternoon, 4—6.

Members and their friends are welcome.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

By E. HOWARD GREY, D.D.S.

With a Preface by J. J. Morse.

Political, Religious, and Spiritualistic. Details of many incidents describable as Physical Phenomena, as "Lights," Rappings, Sounds, Levitations, Healings, Predictions. Prophecies, Aerial Music, D. D. Home, Stainton Moses, &c.

Cloth, 532 pages, 5/6 post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

THE UNION OF LONDON SPIRITUALISTS

WILL HOLD THEIR

Eighteenth Annual Convention

At SOUTH PLACE INSTITUTE, FINSBURY, E.C.

(near Moorgate Street Station).

On Thursday, May 15th.

Chairman: MR. G. TAYLER GWINN.

Morning, 11 a.m.—MRS. MARY GORDON will open for discussion the subject, "Progressive Spiritualism."

Afternoon, 3 p.m.—MRS. E. CANNOCK will give Clairvoyance.

Evening, 7 p.m.—Speakers: MISS LIND-AF-HAGEBY, MR.

JAMES COATES, Ph.D., F.A.S., MR. ERNEST HUNT.

Vocalists: Miss Edith Bolton and Miss Nelly Dimmick.

Organist: Mr. C. W. Turner.

Admission free. Collection to defray expenses. All welcome.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, May 4th, 6.30, ... MR. JAMES COATES.

WEDNESDAY, May 7th, 7.30 ... MRS. CANNOCK.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed.

NOW READY. NEW EDITION.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses ("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits.

Eighth Edition, Bound in Cloth, 324 pages, price 8/- net, or post free 8/6.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

"I Heard a Voice," or, The Great Exploration.

By a King's Counsel.

Most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters. No assistance has been had from professional mediums. From being sceptical of the existence of any genuine power of spirit-intercourse, he has been converted to a confident belief both in the existence and in the benefit (if properly used) of such power, by the overwhelming evidence with which he has been confronted in his own family.

SIR A. CONAN DOYLE writes: "I have been deeply interested in this book. The whole scheme of life beyond, exactly confirms many previous statements, and surely the agreement of independent witnesses must make a strong—to my mind an overwhelming—case. I would do anything to help this cause, which seems to me the greatest thing in the world."

Cloth, 2nd Edition, 278 pages, 7/11 net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

"THE MINISTRY OF ANGELS." Here and Beyond.

By MRS. JOY SNELL (A Hospital Nurse).

With a Foreword by the late Rev. Arthur Chambers.

Third Edition, 174 pages, 2/2½ post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

THE PSYCHOLOGICAL SOCIETY (LONDON)
(Founded 1903)

Has been re-constructed, and a meeting will be held at 13a, Baker Street, Portman Square, London, W. 1, on Friday, May 9th, at 3 p.m., to which prospective members are invited.

Subscription £1 1s., without entrance fee at present.

GAMBIER BOLTON, Hon. Secretary.

Rupert Lives!

BY THE REV. WALTER WYNN.

(Editor "The Young Man and Woman.")

This remarkable book is a striking verification of Sir Oliver Lodge's "RAYMOND." It contains even more convincing evidence. Rupert Wynn was the Author's only son, who gave his life for Britain. His father—the Author of this book—was stricken with poignant grief, but was assured by Miss Estelle Stead that his son was living, and would speak to him if only he allowed him to do so. Entering upon his investigations in an utterly sceptical state of mind as to the possibility of spirit communication, this book records the Author's arrival at the certain belief that his son lives and is happy. At the end of the book will be found a letter from Mr. J. A. Hill (Author of "Man is a Spirit").

Paper Covers, 176 pages; 2s. 9d. net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 78 PAGES, 1s. 2½d. NET POST FREE.

It should prove invaluable to all Lyceums for use of officers and Liberty Groups' study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

JUST PUBLISHED.

VOICES FROM THE VOID.

Six Years' Experience in Automatic Communications.

By HESTER TRAVERS SMITH.

With Introduction by Sir W. F. Barrett, F.R.S.

Cloth, 108 pages, 3s. 9d. net post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1916 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 1s. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan, Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, Strain, &c.; free by post from the author, 26, New Cavendish-street, London, W. 1. Mayfair 6821.

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Home of Rest, Brighton. Medical, Maternity and Elderly Patients. Kind home, with loving care; Doctors' references. Mrs. Everett, 27, Montpelier Crescent, Brighton.

Every Spiritualist should read and every Society should stock for sale "The Larger Spiritualism" and "The Place of Jesus Christ in Spiritualism" (4th edition). by Richard A. Bush, F.C.S. Price, post free, 5d. each. Obtainable at Office of LIGHT, or from the Author at Morden, Surrey.

A subscriber has several books on Spiritualism for sale. Some out of print. Address Miss Ricketts, 1, Bayswater Avenue, Bristol.

The Wonders of the Saints in the Light of Spiritualism.

By F. FIELDING-OULD, M.A.

(Vicar of Christ Church, Albany Street, Regent's Park).

With an Introduction by Lady Glencorner.

CONTENTS:—Saints and Spiritualists—Sainthood—Voices—Levitation—Bilocation—Apparitions—Guardian Angels—Light—Stigmatisation—Music—Angels—Transportation—Apports—Heaven—Healing—Prayer—The Odour of Sanctity—The Spiritual and the Psychical.

Cloth, 128 pages, 4/9 nett, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

The Fourth Dimension

Essays in the Realm of Unconventional Thought.

By an Officer of the Grand Fleet. 2/- net, postage 2d.

The author suggests that by a revolution in thought and ideas the human race can enter the fourth dimension at its wish. He also claims that this is the meaning of Christ's message that the Kingdom of Heaven is at hand.

Written (with the simple directness of a sailor) during the war, while serving on a battleship in the North Sea.

LONDON: C. W. DANIEL, LTD.,

Graham House, Tudor Street, E.C. 4.

A COURSE OF

Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character.

The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued at ONE GUINEA, this complete course of full practical Instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 7/- nett, post free.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.



THE UNIVERSAL BADGE OF SPIRITUALISM.

Brooch or Pendant in blue enamel and copper.

Price 5s. 6d. post free from

MRS. MONTGOMERY IRVINE,

115, Ladbroke Grove, London, W. 11.

THE NEW REVELATION.

By ARTHUR CONAN DOYLE.

This book is his confession of faith, very frank, very courageous and very resolute. The courage and large-mindedness deserve cordial recognition.—Daily Chronicle.

Sixth Edition, 5/3½d. net, post free.

LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

JUST PUBLISHED.

A NEW HEAVEN.

By The HON. GEORGE WARREN RUSSELL.

In this very striking story the Life after Death is described as one of intellectual activity and fulness of opportunity: an existence where the inequalities and wrongs of this world are righted. Mr. Russell is the New Zealand Minister of Internal Affairs and Public Health, and is one of the best known public men of the Dominion.

Cloth, 248 pages, 7s. 5d. net, post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,999.—VOL. XXXIX. [Registered as] SATURDAY, MAY 3, 1919. [a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

We have already given a review (by W.B.P.) of "The Thinning of the Veil," Mrs. Bruce Wallace's little record of spirit communications. It does not belong to the literature of psychic evidences, in the scientific sense, but we find some arresting passages in it—passages which have an appeal by reason of their connecting with messages from other sources. Here is one, stated to have been given by a teacher beyond the veil:—

We are calling all who are endowed with the faculties necessary to the children of the coming time, to usher in the new age. This can only be done through pioneers in thought and feeling, along advanced, progressive lines. With great joy are we calling thousands now walking on the earth to join hands with us in our coming campaign for the rending of the veils of illusion. I speak not only of the veil between the outer life and the inner spheres of being, but also of those illusions of materialism in which the Race is at present enshrouded. These must go, before the ideals of the Kingdom of Christ can be manifest upon earth.

There are those who will find no meaning in that message—it is not for them. It is for those who understand.

We take another passage from the same book: it follows that already quoted:—

We are very eager that every soul thus called shall be able to accomplish the necessary preparation; therefore, whenever the call is made, we stand beside that human soul—not one, but many of us—waiting to support him on all sides, waiting to bring him exactly those opportunities which will enable him to receive the particular experience and inspiration which can best fit him for his special place in the coming scheme, for much lies ahead of every such worker. Not only will he take part in the illumination of the world, but also through that go forward prepared for life in the inner spheres.

And then the communicating spirit goes on to speak of the priceless advantage of entering the spiritual world "with the knowledge and power such as can be most fully and deeply attained whilst in the flesh". . . . "That which has been won in the world beneath, whilst the soul is entombed in its thick and muddy vesture, has been won for eternity, so lasting, so vital, so significant is the impression made upon the soul by this means."

Thousands of books are now circulating containing spirit communications of a fine, pure quality, and many of them are marked by what in some minds gives any written matter its chief importance — literary merit. And yet the old, stale jibe still crops up with wearisome iteration — the spirits tell us nothing of importance, "not an ennobling or high-toned message can be extracted" from "the enormous mass of communica-

tions purporting to come from discarnate spirits." Readers of LIGHT will readily recognize the author of the sentences quoted. "The Undiscovered Country," by Mr. Harold Bayley, which gives us a treasury of communications from published and unpublished automatic writings, serves the double purpose of refuting these false and foolish charges and of providing the student with some hundreds of passages full of instructive and consolatory teaching. But we feel we are gradually outliving the need to reply to slanders and misrepresentations. The truth is communicated now more and more by great waves of thought and feeling and less by written and spoken words, important as these are. There is a great merging and submerging. The old objections which were once proof against all the counsels of reason are being washed away and swept down into the gulfs of the past.

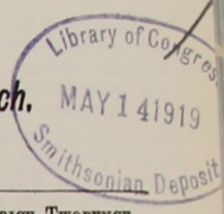
PSYCHIC PHILOSOPHY.

Psychic philosophy, which is based upon the scientifically demonstrated fact of human survival of bodily death, stands in that unique position which enables it to criticise constructively the rest of the world's philosophical systems and conceptions. For not all philosophies, historical or contemporary, are systems in the sense which signifies a complete model of logical consistency; some are rather the intuitive and logical developments of an attitude towards Life and Reality, which rests upon the discovery of revolutionary meaning in a commonplace fact of existence. The difference is simply expressed by describing the former type of philosophy as a closed system, while the latter is a free movement of thought which admits the assimilation of newly discovered facts and laws of universal mind and nature. Psychic philosophy is not a closed system of thought. It is based upon the recognition of a principle of conscious existence which is itself eternal life and therefore, in the absolute sense, eternal freedom. And this philosophical attitude has its roots struck deep in the soil of scientific proof of the persistence of a spiritual personality after physical death, a proof which gives the guarantee of personal immortality, so far as is scientifically and humanly possible. This philosophy has neither the vices of the mechanistic system of materialistic thought nor the evils of intellectualist systems, and is distinguished from all other philosophies, historical and contemporary, by its insistence on the proofs of the existence of the soul and its survival of bodily death as the foundation stone of all human knowledge, sacred and secular. It shows the true place and function of science and the intellect in the scheme of human life, so that when it is said that "Science must serve life and not life science," we know this is true, because it has been demonstrated to us that character or life is larger and deeper than intellect and determines the status of individual existence hereafter. The most important work, however, of psychic philosophy, far more important than its work of criticism and correction in relation to the scientific, philosophic and religious systems of its time, is the discovery and application of the true law of ethical evolution as demonstrated in the fact that the after-life of the soul is determined in character and environment by its own innate nature, while incarnate in the material world. Thus it places ethical science upon the foundations of evolutionary law and rescues it both from the unreal and primitive conceptions of orthodox religion and the speculations of hostile schools of philosophy, none of which possesses the fundamental knowledge necessary to a true understanding of the nature and method of human life and evolution.

C. V. W. TARR.

INDEX TO LIGHT.—After weary waiting, we are able to announce that the Index to LIGHT for 1918 is now ready and can be obtained at this office, 3d. post free.

OPINIONS which we may not feel bound or even permitted to press on other people are not the less forces for being latent. They shape ideals, and it is ideals that inspire conduct.—JOHN MORLEY.



THE PROOF OF HUMAN SURVIVAL: FURTHER TESTIMONY.*

This is one of the clearest and most brightly written books on a subject which is far too often prolix and vague—automatic writing. The selection and varied interest from "six years' experience in automatic communications" carry the reader's interest from the first page to the last. The writer is pleasantly sceptical sometimes, and always critical, as is to be expected of one who has been under the tutelage of Sir William Barrett, and who is of the S.P.R. school. But on the most vital question of all those raised by automatic and other "communications," that of human personality surviving death, she is quite as convinced as the great majority of inquirers come surely to be:—

"And from my small experience [but she is too modest; her experience is really not small] I can reply with sincerity, I have had some evidence which, if not entirely convincing, points so strongly to the fact that we survive death, that it requires more credulity to doubt the fact than to believe it."

That is well said; and our critics who shout "credulity" loudest are almost always credulous and gullible to excess regarding hostile and frequently unsupported statements. Our lady author has indeed a pretty wit: "Something more improbable and incredible may be suggested by way of explanation. I am inclined to believe what is obvious." A hit, a palpable hit! If the alliterative title of her book rather suggests the literary instinct, it is not the less certain that the author is, above all, practical-minded, cool and cautious. There is not the least sign in the book of any dressing-up of the facts.

Mrs. Travers Smith is, however, no stranger to those versed in the literature of automatic writing. It will be remembered that she appears prominently in "On the Threshold of the Unseen," particularly in connection with what is admitted to be as good and clear a case as any of human survival being established, the famous "pearl tie-pin case." That case, as well as the further extremely interesting one of "Sir Hugh Lane," is dealt with in this book a little more fully in some ways, and we are grateful to the author for the additional light thrown on the matter: it reveals the case as a very good one for proof of survival. If the reader is not satisfied with the evidence in those two cases he is both hard to please and too "metaphysical" for any satisfaction to be possible. And probably he would be the first to admit this!

Our author gives us not a little common-sense information as to "controls." On the one hand these seem to be distinct, even aggressive personalities; but so are "multiple personalities." On the other they are not to be accounted for by being regarded as submerged parts of the medium's personality. Our author gives frankly the facts and fictions of "Peter Rooney," one of her controls; and really "his" explanation of his assumption of his name and biography is the best possible. "It was as good as any other." We are familiar with these casual and entirely unvarnished folk "on this side." Surely their appearance "on the other side" is to be looked for and inevitable. It is all in the picture. And here we might say that it would conduce to the comfort and security of all concerned if sitters, mediums and all others were less disposed to regard everything said from the "other side" as "gospel truth." Why should it be? If all communications thence were kept well subject to our reasoning—and our humour—just as all *inter vivos* conversation is, we should hear less about the awful dangers of psychic study! Even in this book, which is a very sane one, we are told intriguingly of the presence of an "external entity of a most dangerous kind." Yet apparently it was just a poor suicide! not perhaps respectable enough for our little drawing-rooms, but surely not so very dangerous. Carlyle tells us that it is of the first importance to know whether suspicious characters "have an eye to their own midriff or that of the public," if homicidal tendencies are in evidence. With the suicide we are in no doubt.

There are some very interesting cases of "prevision" dealt with—a puzzling question. But half the puzzle we suspect lies rather with our own preconceived and half-formulated notions as to Free Will, and how these fit in! Psychometry, too, the most puzzling of all, comes in for attention. Psychometry always strikes us as "proving" far too much. What tons of information seem to stream from one very small fact. Many a so-called psychometric triumph is, apparently, telepathic, as the author points out.

It adds to the interest of the book and its author that "I write as a sitter, not as an observer; therefore I am in a position to speak of the personal sensations of the medium."

Like ourselves, the author greatly doubts whether much gain in literary acquisition is to be looked for or hoped for through inspired automatic writing. Frankly speaking we do not think that authors out of the flesh, automatising, or

prompting anonymously, show any improvement on those using their own more or less cloudy brains. And this "easy guide to genius" is obviously both a temptation for the weak and a nuisance for all.

R. C.

"DAGONET" ON DREAM WARNINGS.

"Dagonet" gives in the "Referee" two striking instances of dream warnings. The first occurred in 1890:—

"In February of that year Mrs. Kenon Bruce and her two daughters, Judith and May, arrived in New York by the *City of Berlin*, en route for Nebraska. Mr. Kenon Bruce had some months before gone to Nebraska to commence farming there, and with him was a young Englishman named Albert Merritt, who was engaged to be married to his friend's daughter Judith. They did very well in their farming operations, and Mr. Bruce wrote to his wife asking her to go out with her daughters to Nebraska at once. The old home in Somerset was given up, and Mrs. Bruce and her daughters set out on their journey.

"Embarking on the *City of Berlin*, all went well until just after they had left Queenstown, when Mrs. Bruce woke up one morning and said that she had had a terrible dream. She told her daughters that she had seen her husband lying dead in the middle of a field. During the voyage the lady was inconsolable. She felt sure that she would never see her husband alive again. Immediately on their landing at New York Mrs. Bruce received a telegram from Mr. Merritt stating that Mr. Bruce had been thrown from his horse and had had his neck broken on the very day that his wife saw him lying dead.

"The most remarkable revelation by dream that is within my own personal knowledge happened some years ago. A youth had come to London with his elder sister from the West Indies. He had come to complete his education and his sister had been sent with him to look after him. One Saturday afternoon he told his sister that he should ride his bicycle into the country and might not return till Monday. He started on his journey, but, turning a sharp corner in Holborn, he ran into a heavily-laden wagon, was knocked off his bicycle, fell under the wheels of the wagon and was severely injured. Taken to St. Bartholomew's Hospital, he died without regaining consciousness. There was nothing on him to disclose his identity, and the newspapers reported that an unknown youth had been killed in the City and was lying at St. Bartholomew's awaiting identification.

"The lad's sister was not in the least alarmed when he did not return on Monday morning. She concluded he had gone direct to his college—King's, I think it was. But during the afternoon she received a cable from her mother in the West Indies. 'Is Willie all right? Cable. I dreamt last night that he was dead, and am anxious.' The cable made the sister nervous. She went to the college. Her brother had not been there. Then she heard that a youth had been killed on the previous Saturday, and that the body was at St. Bartholomew's. She went to the hospital and found her brother lying there dead. The mother in the West Indies had dreamt the tragedy of which the sister in London was ignorant."

REINCARNATION.

(A WORKING MAN'S VIEW.)

A Birmingham reader, who wishes to adopt the *nom de plume* "For a Mother's Sake," writes:—

As a regular reader of *LIGHT*, I have been extremely interested in the subject of reincarnation.

Being just a plain working man and not a scientist, I can only give you the opinion of all those with whom I have discussed this fascinating subject.

Spiritualism, to a *real* Spiritualist, is a religion, not a science only, and his beliefs are based on the knowledge of our Father, God, as the personification of Love and also Wisdom.

Two or three years ago, my infant daughter passed into the little known land of love and beauty.

It is, and has been, the constant hope of my wife and myself some day (when we are fit) to let our little one know how we loved her, and have longed to see her again.

Now, if the doctrine of reincarnation is true, our hope is in great danger, God is not just, and our religion will crumble. It does not appeal to even our limited sense of justice that for a possible sin, in some unknown past existence, she has to expiate that sin, without knowing what it was, in a possible future earthly existence.

We believe that our little one is growing in beauty and wisdom, and look forward to communicating with her at some time in the future.

How can she retain her personality and her affection, and of what use for us to do so, if she be re-incarnated?

Then is Spiritualism no longer the great religion of hope and comfort, but rather a science to be shunned like a plague.

There is no scientific basis for my argument, but it has the common-sense approbation of the "man in the street."

* "Voices from the Void," by HESTER TRAVERS SMITH, with Introduction by PROFESSOR SIR WILLIAM BARRETT, F.R.S. (Rider and Sons, Ltd., 3s. 6d. net.)

THE ETHERIAL BODY.

By H. A. DALLAS.

The question with which E. F. M. deals in *LIGHT* of the 19th ult. (p. 123), is one of great interest. We cannot at present pretend to answer such questions authoritatively; we can but offer suggestions based on reason and on facts. E. F. M. asks whether we draw the conclusion that, pending the time when the material portion has dropped away it is held together by the cohesive power of the ether, and if so whether we are not logically driven to believe that the ethereal body is not able to begin an independent existence until the material body is completely dissolved.

I would draw the attention of your correspondent to a note quoted in *LIGHT* of February 8th (p. 42) from Dr. Crawford's latest book, "Hints and Observations for those Investigating the Phenomena of Spiritualism." He says that the ethereal body "would seem to radiate all round it an aura. There are signs of two distinct auras round the body of a man, and it is possible that one is due to the physical and the other to the psychical body."

I suggest that the force which causes the coherence of the atoms of the physical body is this emanation from the ethereal body—not the actual portion of ether which constitutes this body; and I do so because I have, in the course of my studies, recognised that communicators repeatedly indicate that there is a quasi-material nexus between the ethereal body and physical matter and that it is through this "force" that discarnate spirits operate upon physical substance. It is by this means, they tell us, that they can make sounds, &c., in our atmosphere. They also tell us that this force is not a permanent part of the ethereal organism, but that it gradually dissipates, and that when it has done so we must not expect physical manifestation from the discarnate spirit.

I dealt rather fully with this subject in an article which appeared in *LIGHT* of June 27th, 1914, under the title, "They Found Not the Body." I pointed out that we are justified in supposing, from what clairvoyants tell us and from other statements made through mediums, that this force causes the coherence of the atoms of the physical body, and that in measure as it is dissipated from the physical body disintegration takes place; that we may conclude, therefore, that if under special circumstances it were speedily and entirely withdrawn the physical organism would suddenly collapse and the atoms be resolved into their elementary constituents. This is what I think probably occurred in the case of the physical body of Jesus Christ, and that the tomb was found empty because the "force" being withdrawn for the purpose of materialisation a collapse of the atomic body was the natural result. The description of the manner in which the grave clothes were found suggests that something of this sort occurred.

If anyone cares to refer to the article above specified, further details will be found supporting this view, which is one I have long held, tentatively. It gains support from every further gleam of light thrown upon this subject by investigators such as Sir Oliver Lodge and Dr. William Crawford.

E. F. M. will, I hope, be re-assured by these reflections, which show that, although certain forces needful for manifestation in our sphere may be only gradually withdrawn, there is no reason to conclude that the ego waits bodiless until this withdrawal is completed. Rather may we feel assured that a sense of freedom from the limitations of this fleshly sheath enables the ethereally embodied spirit to enter into life as it has never been able to do before. The entrance is but a beginning; doubtless the powers do not expand all at once, and it is better so. There is Divine Wisdom in God's gradual methods. There are no sudden breaks and instantaneous changes in Nature. Even when they seem sudden to us we know that they have been preparing quietly and in secret and the change is only the final stage in a process.

All Nature teaches us of Resurrection, and always as a process, not as a shock. Within the husk of our present fleshly organism another organism is preparing; the process is already active; it is for us to see to it that we afford good conditions by keeping the husk pure from defilement and by guarding the directing mind within us towards ennobling thoughts. Dr. Geley, in his recent article in the "Annales Psychiques," lays great stress on the importance of the "idée directrice" which utilises "centralising" force with purpose for the moulding of substance into form; the substance may be atomic matter or some finer form of substance, but in any case the directing mind is the main factor—the body is but the expression of this "idée directrice."

THE GREAT EXAMPLE.—The fact is people hate Jesus because his ideals are too high for them, and we dislike—we are afraid of—the demands he makes upon his followers. We shirk the practice of self-surrender. His image had been so terribly defaced during the past centuries that his true likeness became unrecognisable. Now that Spiritualism has restored the wonderful masterpiece, Spiritualists themselves seem to be afraid of it!—"The Place of Jesus Christ in Spiritualism," by R. A. BUSH.

DR. ORCHARD ON PSYCHIC EVIDENCES.

At King's Weigh House, Duke-street, on Sunday evening, 20th ult., Dr. W. E. Orchard spoke on Spiritualism, and his outspoken remarks, characteristically daring and unconventional, aroused keen interest. He said that in the absence of anything like evidence man had almost universally believed that he was immortal. An attempt to reduce this to hallucination were but a form of hallucination. The popular demand was for scientific demonstration, and it was alleged that this was being obtained; that the evidence accumulated by Modern Spiritualism proved that the departed were still alive and their personality retained its identity. "It is extraordinarily difficult," continued Dr. Orchard, "impartially to estimate the value of this evidence. It has evoked rapturous conviction in the minds of some persons who ought to be able to pronounce an opinion. Surely a mother knows her own son, and a man would not be tricked into thinking that his own wife was talking to him. I don't know what Scotland Yard thinks about it, but Sir A. Conan Doyle is supposed to have a detective mind, and he ought not to be easily deceived. Of course there is the trickery and charlatanism with which the whole subject is entangled, the sickening puerility of the methods and the messages that are delivered; and nothing astonishes me more than the unutterable tosh passed off as messages from spirits. I have read tomes of it, and there is hardly a spark of light in it. There is an absence of any clear demonstration that we are in touch with the minds of thinkers, scholars or poets. The answer to all this puerility is that the media used are themselves very childish, and the spirits on the other side are themselves only beginning to establish the laws of this science. There the matter has to be left. The most impartial judgment I have heard lately is that of the Chancellor of Cambridge University who says there are things that cannot be explained, and we must not lose our heads. Another interesting point is that the evidence is at variance with all Christian ideas and all Catholic doctrine. There was put into my hands recently a book containing communications from all sorts of distinguished persons, such as Kingsley, Newman, Manning, and Wiseman. The latter Cardinals would appear to have renounced the Catholic faith. They all talk the same kind of language, and I cannot recognise Kingsley's voice or style. But I notice there is no word of judgment, of condemnation, or of hell—which of course is very relieving. Life goes on there very much as it does here. A friend of mine said, 'Well, that's very much like condemnation and hell, anyway!' There is no hell in that world, but there is no heaven either. There is a possible explanation of that. These souls may be in an intermediate state. Certainly they are a very middle-class lot! The general picture they present is singularly unattractive. They talk in a sort of lingo which you get the run of after a bit, but which makes you a little suspicious. Still, here is a subject that ought to be scientifically investigated to the furthest limit. We Christian people ought to have the least possible fear of the results of such investigation. Possibly here lies the means of a new revelation, but the credulity into which our age is swinging, as a reaction from incredulity, must be carefully guarded against."

THOUGHT expressed a thousand times is at last his who expresses it best.—LOWELL.

MATERIALISTIC culture organises men, but does not inspire them, cultivates them, but does not free them, creates a powerful State, but defies democracy and the Church.—FRANCIS GRIERSON (in "Illusions and Realities of the War.")

THE "Communion of Saints," so long proclaimed as an integral part of the Christian Faith, is at last becoming a practical reality. It is being understood and is becoming a power in everyday life. "Bring my soul out of prison; then shall the righteous resort unto my company." Let the fetters of sin be broken and the soul come forth from the narrow cell of selfishness, and the holy souls shall draw near with help and comfort. Some may sneer at such teaching as "Spiritualism," but others will recognise it as a part of our Christian heritage, and will see the angels of God ascending and descending upon Jacob's ladder of light.—"The Wonders of the Saints," by F. FIELDING-OULD, M.A.

HUXLEY AND THE HEREAFTER.—Of all men Huxley was excluded by his convictions from belief in a future life. But listen to these two letters. To Kingsley, in 1863: "I have never seen an argument on that subject (a future life) which from the scientific point of view is worth the paper it is written upon. All resolve themselves into this formula: the doctrine of the immortality of the soul is very pleasant, very useful; therefore it is true." To John Morley, in 1883: "The great thing one has to wish for, as time goes on, is vigour as long as one lives, and death as soon as vigour dies. It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer to the goal. It flashes across me at all sorts of times, with a sort of horror, that in 1900 I shall know no more of what is going on than I did in 1800. I had sooner be in hell a good deal—at any rate in one of the upper circles, where the climate and company are not too trying. I wonder if you are plagued in this way."—"Christian Commonwealth."

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

DREAMS AND SONGS.

A FANTASY.

Slow, sour, ponderous clay, but, oh, so real! It is dull stuff, but then it is solid—it abides. The dreams flash round it, its gloomy masses are shot through and through with them, but hardly they are aware of its presence. To the dwellers among and the workers in the clay the dreams are fantastic, elusive things. They are so unreal. There is no profit in dreams. You can dwell in the clay house, you cannot live in the house of dreams. So they tell the Dreamer, who knows better. "True," says he, "the clay abides, it is strong, it endures, but *we* move on. Our dreams give us houses not made with hands. You who dream not, what will you dwell in when the time comes and the clay serves you no longer?"

The Clay people regard him with dull-eyed disapproval, a little disturbed as they observe that his words seem to have made some impression on the younger folks in their company. Then the Singer comes, and the mischief is increased, for to some of the young with spirits as yet untempered to the clay, his song is as a lure. They look up from their work, and a few make as though they would leave it. The words of the song are magical:—

"We are the music-makers
And we are the dreamers of dreams;
Wand'ring by lone sea-breakers
And sitting by desolate streams,
World-losers and world-forsakers
On whom the pale moon gleams,
Yet we are the movers and shakers
Of the world for ever, it seems.

"We in the ages lying
In the buried past of the earth,
Built Nineveh with our sighing,
And Babel itself with our mirth,
And o'erthrew them with prophesying
To the old of the new world's birth;
For each age is a dream that is dying
Or one that is coming to birth."

The Dreamer and the Singer pass on, taking with them those whose destiny fits them to be dreamers of dreams and the singers of songs celestial. The Clay people gaze after them with sullen resentment, and then turn again to the solid earth, murmuring their content with it as contrasted with the unsubstantial things—airs, dews, vapours, sun-gleams, moon-beams, songs, dreams. The clay abides, but not for always. For in the fulness of time comes a great rending and shaking of the earth; deep fissures open in it; there are mighty land-slides. The whole face of the landscape is changed. The Clay people fly affrighted until the convulsions have ceased, and then return trembling to the scene of their old work. But the clay has gone, and with it the clay dwellings, and all the many fabrics constructed so painfully of the sticky earth. The airs, dews, and vapours, the sun-gleams, the songs, the dreams have done their work, as being the stronger, although they did not seem so; the more lasting, howbeit they appeared as ephemeral as bubbles. A new light comes into the dull eyes of the Clay folk as they look upon the wreck of their old world, for the Dreamer and the Singer have come again, with a message of hope. It calls them away

From the deeds that no dreams have inspired,
From labours no song has made light,
From the hope that no vision has fired,
From the Clay to the Cloud and the Height.

And still singing, they tell how the earth changes and turns and is never really stable, while the sky through all the ages keeps its eternal blue under all the mutations of the cloud, and they say also that the Dream and the Song are as lasting as Life itself.

PALM SUNDAY RE-INTERPRETED.

(Continued from page 133.)

Below we conclude the report (slightly expanded as regards some of its points) of the address given by Dr. Ellis Powell on Palm Sunday at Steinway Hall:—

As a member of the Church of England I am naturally gratified to see her veering more and more towards a true and cordial appreciation of psychic realities. Here and there, indeed, she acknowledges the facts of psychic phenomena, but professes herself ignorant of the mode of operation. Look, for instance, on the very point which we are analysing, at the words of the late Rev. Professor Swete in "The Ascended Christ" (page 116). He says that Christ "is in constant touch and full sympathy with His Body (the Church) on earth; all the sufferings, physical and spiritual, of her members are, in some way unknown to us, telegraphed to the Head." But the way is not unknown to us. In telepathy, as scientifically analysed and demonstrated, we have the way explained; and no sooner do we grasp the fact (as part, perhaps, of this Palm Sunday re-interpretation) than we discern the flood of light—vivid, revealing, illuminating radiance—which is cast upon many a text that was previously vague and obscure. "Where two or three are gathered in my name, there am I in the midst of them" (Matt. xviii. 19). And perhaps even more emphatic is the pledge, "Lo, I am with you all the days, even unto the consummation of the age." And it is remarkable that early Christian writers tell us that where there are three met for common prayer or Eucharist, there is a church. This was their natural inference from the allusion to the gathering together of "two or three," though I should be inclined to think that the "two or three" are also required to aid in providing the "power" which is necessary to give the best results wherever psychic influences are involved. Thus regarded, the promises cease to be, for the believer, the mere forecast of the operation of some influence which he does not comprehend, working in a fashion which he has no means of understanding. He knows the method, he realises that the pledge was given by One who was the consummate Master of the forces He promised to use, and the words are transformed from nebulousness into definite expressions with regard to tested and demonstrated facts. The compilers of our Prayer-book knew nothing, scientifically at all events, about telepathy. Probably they could only have given the vaguest reply to the question *how* Christ could be "in the midst" of two or three gathered together in His name. They did at least recognise the importance of the number, though they had no idea of its real significance; for they provided that in the private Communion of the Sick there must be "three, or two at least" to join with the sick man in the solemn service. But as regards any glimpse of the telepathic omnipresence of the Founder of Christianity, they are blinded by the supposed physical limitation of His frame—so much so that they tell us right at the end of the Communion service that "the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." Part of the business of our modern psychic research is to demonstrate that the Lord's hand is not straitened by any such quaintly conceived limitation as this.

I wonder if the owners of the colt were the first who had been telepathically tested, or if others had been called without response. We cannot tell. And yet, knowing human nature as we do, we may imagine that possibly this most wonderful of all Psychics may have met with a telepathic rebuff before He found a "note" which vibrated in sympathy with His wishes. And in such instances—if such there were—we should anticipate an inability on the part of Christ to carry out His own programme, since even He could not deflect or alter the laws which govern these subtle forces. Now, in Matthew xiii. 58, we have just the very combination of circumstances which we should expect. Is "his own country"—that is to say, His native place—those who had known Him from His youth had no sympathy with His utterances, offered no response to the telepathic probe. "Is not this fellow the carpenter's son? Is not his mother called Mary? And his sisters, are they not all living here with us? Where, then, did he get all this?" And they declined to have anything to do with Him. The result was that no "power" was available in circumstances so uncongenial, because, as St. Matthew says, of their want of faith. St. Mark, whose gospel was probably taken largely from the personal reminiscences of St. Peter, goes

further than merely saying that "power" was not available. He expressly declares that its absence was due to the lack of response. Christ simply *could* not exert any "power" there because of their want of faith. And in our own day, as most of us know from unpleasant experience, a circle is sometimes a complete failure because of some hostile or unsympathetic sitters. Such people produce the very failures which they cite as evidence that all psychic enquiry is a will-o-the-wisp. Yet the perpetuation of these psychic laws is as obvious as their working in New Testament times, when once we begin a systematic search for them.

If there was rebuff in some direction or other before a sympathetic response was found, one can only be sorry for those who failed to respond, and thereby missed an opportunity unique in all history. I would not suggest that there was anything morally wrong in a failure to respond, for after all, the owner of the colt would have a perfect legal right to refuse the use of him if he chose. But one cannot carry the conjecture so far without coming into sight of the tremendous problem of what the theologians call sin. For sin is the deliberate and intentional choice of the lower as against the higher path: and as the promptings to the higher come to us from spirit sources, sin is the considered repulse of spiritual influences. Mere weakness, mere failure to attain a high ideal, is not sin. That is committed only when the higher ideal is not only missed, but missed with due deliberation, missed by conscious choice. And I am certain that this principle lies at the root of the declaration that the sin against the Holy Ghost shall not be forgiven either in this world or in that which is to come. What is meant is that in choosing the lower path, man adapts himself to the lower vibrations, and thereby puts himself permanently out of tune with the higher. He cannot, at a moment's notice, repair the spiritual damage he has done to himself and recover the lost communion. Of course, the language is not intended to suggest eternal reprobation. What is meant is that the deliberate repulse of the spirit of God has destroyed harmonies that might otherwise have been intimate and elevating, and that until, by painful effort, there has been a re-tuning of the spirit, the lost communion, the sense of close contact with the higher spheres, cannot be recovered. Thus our Palm Sunday re-interpretation leads us, quite naturally, to the psychic aspect of sin, and to a much more logical and reasonable doctrine than that of the old theologians, with their angry God and His alleged arbitrary dealings with humanity—

"A thousand millions cast in endless woe
For ignorance of what they could not know."

Surely in facts, deductions, inferences, investigations like this, shedding brilliant new illumination on the vital truths of Christianity, and giving them a new claim upon the intellectual allegiance of the world, we have the key to the task of the psychic researcher, now and for centuries to come. As Myers would have said, it is no part of our business to shape the clauses of any Act of Faith, nor yet to determine the precise form in which a given religion should enunciate its fundamentals. Our task is to prove the preamble of all religions. The preamble of an Act of Parliament sets forth that whereas such and such things have happened: whereas such and such facts exist: whereas it is desirable that, to meet the situation thus created, such and such legislation should be enacted—Now, therefore, be it enacted, by the authority of King, Lords, and Commons, in this present Parliament assembled—and then comes the text of the Act. The preamble is capable of proof. It generally recites facts which are common knowledge: if not, evidence can be called to prove them. And of course, even when the preamble is proved, there may be differences of opinion about the legislative remedy which is going to be applied. But with the preamble proved, we are in a better position to consider how we will deal with the situation. And the preamble which psychic research has to prove is that a spiritual world exists. That, as I firmly believe, it has done. Its business now is to develop the proof, to convince mankind that our mortal life is but the babyhood of our total career. When it has done so much, it has proved the preamble. The individual spirit must work out its own attitude towards the world thus revealed, must reason for itself how its conduct in this world must be affected by scientific assurance of a share in that which is to come. These are matters of religion: and since the human spirit displays innumerable varieties of temperament and outlook—since God has never yet sent duplicates into the world, but only solitary specimens—man's religion is likely to assume many shapes. To put it in another way—when he is convinced of the reality of that spiritual world towards which his footsteps incessantly tend, and whither he must ultimately arrive, he his journey never so long, his efforts to shape his conduct into consistency with his destiny will assume innumerable shapes. That will be so because each individual spark of Deity, which we call a spirit, will be seeking to carve out its pathway in its own peculiar fashion. That is why your Spiritualist is so essentially liberal in his outlook upon the religious cravings and aspirations of other men and women. He knows that you cannot shape spirits to pattern, by the gross and the thousand, as if they were to be stacked in a grocer's or ironmonger's shop.

When I look at these workings of the telepathic law—all of them suggested by our Palm Sunday re-interpretation—I

cannot help wondering at the assurance (or possibly ignorance) of people who tell us that we Psychic Researchers are undermining religious faith. Now what is faith? There is a famous definition in the Epistle to the Hebrews, all the more acute, perhaps, because, as modern scholars are inclined to think, the author of that Epistle was a woman. Now faith, she says, in the words of our venerated English Bible, is the substance of things hoped for, the evidence of things not seen. A rather more full translation would be "faith is a well-founded assurance of that for which we do hope, and a conviction of the reality of things which we do not see." What? A well-founded assurance of that for which we hope, and a conviction of the reality of things which we do not see? Is not that the Spiritualist creed in brief? We say that as the result of our Spiritualist experiences we certainly have a "well-founded assurance of that for which we hope." How can you better describe the intellectual attitude of the Spiritualist than by saying that he has "a conviction of the reality of things which he does not see"? And I am prepared, as a lawyer, to assert that a conviction based on evidence and experience and investigation, as is that of the Spiritualist, is infinitely more profound, infinitely more potent as the inspiration of a well-ordered life, than a mere vague belief, supported by nothing more than the mechanical repetition of a creed, with its affirmation of a credence which in many cases has no intellectual roots at all. I believe the Palm Sunday story, and have made it the basis of this re-interpretation, because the events displayed the operation of a great principle, a wondrous force, of which I have had actual experimental experience. My faith is infinitely superior to that of the man who says he believes it, but who, having had no actual experience of analogous phenomena, really only apprehends it as a kind of legend, not gripped by the intellect, but just vaguely floating into the consciousness like the events of some novel which he well knows to be mere fiction.

We may be sure that this incessant impact of the telepathic waves from another plane is the real explanation of what we call inspiration. Some men and women are peculiarly open to it, and markedly affected by it. As Stewart said, they let in the flood of omniscience and, according to the part of them which is affected, they become poets, or artists, or prophets, discoverers in science and philosophy, intellectual and spiritual leaders of those less gifted and inspired than themselves. There is an acute passivity of the inward senses, as contrasted with the outward senses. By these latter we sense the vibrations of the air, which we call sound: the waves in the ether, which we call light. By the former, we receive and interpret the spiritual vibrations, immensely more rapid and delicate than those which affect the outward senses, so that, again to quote Stewart, we are "receptive of inward impressions in that region of the being where the life and energy and thought of God touch our nature to quicken it, and to mould it and move it towards His ends. From the impressions received in this new passivity, there emerges a new activity of mind and understanding, in which a new wisdom is made and applied to the uses it is fit for." And here, perhaps, is the best and brightest anticipation we shall have raised in our minds, in the course of this brief re-interpretation of the meaning of Palm Sunday. For the susceptibility to telepathic impression from other planes, once conspicuously displayed in a comparative few, and more or less dormant in the rest, is now in process of vigorous arousal. It would be superfluous for me to indicate how, or where, seeing that the cause which your Association represents is now the nucleus of controversy, the centre of public attention, the topic of half the newspapers in the country. Wherever I go to speak upon it I find thronging audiences, composed of the most thoughtful men and women, assembled to hear. In fact, the problem now-a-days is to find buildings big enough to accommodate all the people who want to hear the truths of Psychic Research. And this, I am convinced, is all part of a Divine Plan, now in course of realisation, which contemplates the extension to all men of the telepathic inspiration and guidance once received, or at all events welcomed and understood, by a comparative few.

"Trust and Thrust" is a good motto.—N.G.

We seem to need a blending of East and West. We must retain our scientific gains, but must extend our vision beyond the material. We must see the universe as a spiritual thing of which the material world is a part.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

The secretary of the Darlington Psychological Society writes to inform us of a series of very successful propaganda meetings held last month under the auspices of the society in the Mechanics' Hall. They began early in the month with a crowded and enthusiastic meeting, presided over by Sir John Harbottle (ex-Mayor of Darlington), and addressed by Sir Arthur Conan Doyle. On Sunday, the 6th, Mrs. Charnley, of Leeds, gave a trance address of a very lofty type, followed by clairvoyant descriptions, all of which were recognised: and on the evening of Easter Sunday, Mr. A. G. Harrison, B.A., LL.B., expounded the philosophy of Spiritualism in a masterly fashion. The society has secured the promise of an early visit from the brothers Thomas, whose mediumship has excited so much comment and criticism throughout the kingdom.

FROM THE LIGHTHOUSE WINDOW.

In a letter we have just received from a leading author in the United States occurs the following sentence: "The psychic and occult movement here seems to be taking the country by storm."

We continue to receive Press cuttings containing attacks, most of which are too silly and ignorant to merit any serious attention. We should imagine that some of them are calculated to offend even the intelligent outsider, to say nothing of the instructed student of Spiritualism.

In the "Westminster Gazette" of the 15th ult., "Diarist," reviewing Dr. Mercier's pamphlet entitled "Spirit Experiences," enters into the jest and affects to treat the book seriously. His concluding remark, however, is that Sir A. C. Doyle and Sir Oliver Lodge "may even go so far as to insist that Dr. Mercier is not to be taken seriously, but — Dr. Mercier!"

We have before observed how frequently the "backwoodsmen" of theology and science, having delivered an attack on Spiritualism, ignorant of the real nature of the subject, are surprised by receiving a reply from persons who are obviously their superiors both in intelligence and good manners. A case in point was seen recently in the "Record," the Church newspaper—where a clerical opponent, having delivered himself of the argument that Spiritualism is of the devil and mediums agents of Satan, has found his grossly ignorant and superstitious statements effectively answered in the following issue of the journal by a writer whom the Editor describes as a member of a family of sound Evangelical Churchmen.

When the great fight now in progress is over, and the victory is with us, as assuredly it will be, we may greet some of our laggards in something of the same bantering speech as Henri Quatre used to his favourite General, who lingered behind until he was too late to take part in a great victory: "Hang yourself, brave Crillon. We fought at Arques, and you were not there!"

"Dagonet," in the "Referee" of the 20th ult., has some verses indicating his opinion that if he were in hell and "mediums in the spirit trade" called upon him, he could not return, whereas, if he were in heaven and "were urged to come unseen on earth to play the tambourine," he would be unlikely to quit heaven. This is a fair sample of the kind of criticism we are now receiving. We have a high regard for "Dagonet," but, really, when it comes to taking shelter in dogmas concerning the hereafter which the very Churches themselves have abandoned, the resources of criticism must be very low indeed. It is fair to say that in the same issue he gives two accounts of fulfilled dreams, which we quote elsewhere.

The "Two Worlds," in a report of the appeal case Oaten v. Auty, to decide whether a minister of a Spiritualist church is a regular minister of a religious denomination within the meaning of the Military Service Acts, quotes the remark of Mr. Justice Darling who, when Mr. Hawke stated that "Spiritualists believe that they get direct manifestations from the other world," observed, "There are plenty of people in the Church of England who believe that." As will be remembered, the appeal was dismissed on a technical point, and in the "Two Worlds" Mr. Oaten protests that Spiritualists have not religious equality, and that until this injustice is remedied he will leave no stone unturned in opposing any effort on the part of the authorities to enforce the maximum of service from those who are only granted the minimum of liberty.

It is worth remembering in this case of harsh discrimination against Spiritualists as a religious body that in the northern and midland counties they represent a very important political element, and further that in addition to the many thousands to whom Spiritualism is a religion, there are vast numbers of persons who, having proved the truth of the matter, are Spiritualists although belonging to many other religious bodies or to none. To this fact the Press is gradually awakening, and the authorities also. Our numbers are growing all the time, although we hope never to see the day when complaint will be made of the tyranny exerted by Spiritualists towards the minority, i.e., the materialists!

In the "Weekly Dispatch" of the 27th ult. Mrs. Barbara McKenzie has what is accurately described by the journal itself as a "vigorous reply" to some remarks by Mr. Edward Clodd on Spiritualism, in the previous issue. Mrs. McKenzie refers to the hundreds of experiments carried out by herself and her husband as against the very superficial examination of the question made by Mr. Clodd; and to the careful laboratory experiments of Dr. Geley, as rebutting

Mr. Clodd's claim that phenomena require "abnormal conditions" (i.e., an atmosphere of emotion and excitement). Mr. Clodd, as Mrs. McKenzie points out, is given "continually to harp on some trivial point." Naturally, for he has little else to harp upon. We once described him as the "last minstrel of materialism." And "his harp, his only remaining joy," has only one string.

In "The British Journal of Astrology" for April last the renowned "Sephariel" reads in the heavens the signs of another great war to commence in 1921-2. *Absit omen!*

In the "Times (Literary Supplement)" of the 10th ult. a correspondent, "X.Y.Z.," writing of "Spiritualism and Scepticism," quotes the argument of Fitzjames Stephen in an essay on "Spirit Rapping," in the course of which the essayist claims that "it is safer, and generally wiser, to accept the part of the Scribe and Pharisee towards strange stories." "If a man is sometimes led by this habit into despising a new invention or remarkable discovery, he gets no harm and does no harm by it." In the following issue of the "Supplement," Sir Oliver Lodge, with delicate irony, says: "We can all agree with 'X.Y.Z.' that an indiscriminate rejection of everything that savours of the supernatural is the wise and prudent attitude and makes for advancement." And he goes on to point out that "Sir William Crookes was ultimately half-pardoned by the orthodox scientific world, because the rest of his investigations were too undeniably important to be ignored."

"THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF MAY 4TH, 1889.)

The "Pall Mall Gazette" is responsible for this "Captain Ingram, who was recently killed by an elephant in South Africa, some time before his death unwound a cere-cloth of an Egyptian mummy. Inside he discovered a tablet, which, being translated, was found to prophesy that the person who profaned the grave clothes would die a violent death within three months of his sacrilegious act, and his bones be scattered to the winds. Within the prescribed time the threat or prophecy came true. Capt. Ingram was killed in South Africa, and only his thigh remained to attest his fate."

The "Pall Mall" reviewer of Madame Blavatsky's "Secret Doctrine" is of opinion that "to ninety nine out of every hundred readers—perhaps to 999 out of every 1,000—the study of the book will begin in bewilderment and end in despair." It has been some such feeling of absolute incapacity to tackle that mountain of promiscuous erudition in any manner at all likely to be profitable to my readers that has kept me silent with regard to its contents.—From "Notes by the Way," by "M.A. (Oxon)."

THE Memorial Service at the Albert Hall was a triumph, the worst snowfall of the year not sufficing to prevent the attendance of thousands. A full account, with articles and notes, is reserved for the Supplement, and further references to it will appear in our next issue.

ANOTHER VETERAN PASSES. — Yet one more of the Guard has "gone on" in the person of Councillor J. Ward, of Blackburn, a member of the Executive of the National Union of Spiritualists, who passed from earth on the 26th ult. Councillor Ward was chairman of the "Two Worlds" Publishing Company, and was a pillar of the movement in Blackburn. With a record of forty years' work, he was one of the oldest Spiritualists in the movement. Quiet but resolute and energetic, he did an immense amount of service in unassuming fashion, although he rarely spoke on the platform. He has left a legacy of achievement to those who remain to carry on, and whose thoughts and grateful memories go with him.

WITH the advent of peace, the war work undertaken by Mrs. Fairclough Smith at the Church of Higher Mysticism, Princes-street, W., has come to an end. Since September 1914, services have been held every Sunday for the purpose of sending power and healing to our men, and of helping the who passed over. The last services were held on Easter Sunday. The hall was bright with flowers, and there was large attendance. In the morning Mrs. Fairclough Smith gave a trance address, and in the evening narrated some of her own experiences. At the evening service Mr. E. B. gave an organ recital of special Easter music, and Mr. Augusta Bartlett a fine rendering of "Love Divine." A silver tea service was presented to Mrs. Fairclough Smith by a few of her helpers and friends, and she was also the recipient of an illuminated address presented by the congregation in recognition of her services. A statement by treasurer, Mr. Atmore, showed that just sufficient money had been collected at the meetings to cover the expenses of the hall, organist, etc. Mrs. Fairclough Smith's services had always been voluntary.

HOW TO LET THE WORLD KNOW."

ADDRESS BY MR. H. W. ENGHOLM.

(Continued from page 131.)

We all remained silent for a few moments. Then Mr. Progress, looking towards my friend, the Spiritualist, said: "Can you give me any reason why Mr. Public Opinion should have been so caustic in his remarks?" The Spiritualist only shook his head. He seemed quite dumbfounded at the attitude and utterances of the Trustee. Mr. Progress, seeing that my friend was very disturbed, turned to me, saying: "Perhaps you, sir, can throw some light on the matter?" I at once replied as follows: "Spiritualism is, I am fully convinced, perfectly sound scientifically, and its source a spiritual one. When the objects for which it stands are properly explained to the people, the world will not treat it in the manner it does to-day. During the last 50 years or more the methods adopted by various ardent Spiritualists for the purpose of letting their neighbours know of its meaning have not always been the right ones. There has been a great deal of confusion between the spiritual end of it and the natural. My brother Spiritualists seem to forget that Christianity has been fighting against greater odds for nearly 2,000 years, and there is still a preponderance of people non-Christian. Spiritualists are expecting too much in a short time. Up to now it has badly lacked system, and through a confusion of its issues there is a good deal of chaos—the facts are very much scattered. It has not been made sufficiently clear that it is not a new religion, but an explanation of them all. Yet it is anathema to many people, because some Spiritualists attempt to explain phases of the mysteries of the Supreme Being because a few relatives who have passed on have given a new but purely personal interpretation of some of these deeper things. The recipients of these messages have obviously not taken sufficient care, nor given any thought to the possibility that their friends beyond are not much more advanced in these things than they are themselves. I fear it is we dwellers on the earth plane who are largely to blame for the present attitude towards Spiritualism. We are really at fault because those on the other side have to use tambourines and dancing tables to attract our attention. I feel sure many of our friends beyond the veil have tried every method of a higher order, spiritual in character, to make themselves known to us, and it is entirely our fault and lack of true spirituality that has at last compelled those friends to resort to such childish means. There is also, in many directions, a great lack of reverence displayed by people who declare their acceptance of Spiritualism. Again, there are a great many zealous people who address audiences from public platforms who are quite incapable of such service, either through the lack of general knowledge or the habit of accepting everything they read on the subject and declaring it as gospel truth. In my opinion, those who are to speak publicly on such a mighty subject require as much training, at least, as is given to a Priest of any creed. Public meetings conducted for theatrical effect have also done harm. Then, too, up and down the country, week-days and Sundays, there appear at public meetings trance mediums and clairvoyants, describing the same old lady with hair parted down the middle, an oval face, straight nose and firm chin, wearing a shawl pinned with a large gold brooch, and who answers to the name of "Mary." Then, again, there is the old gentleman, with hair a little thin at the top, who stoops a little, and seems to have suffered with a bad cough when passing over, who answers to the name of "William." Someone in the audience almost invariably identifies one or the other of these old people with no better description than that to go upon. I feel this sort of thing, repeated as it is by well-meaning mediums, at what is often called a religious service, cannot be helpful to the great cause of Spiritualism. This kind of talk and form of address have almost become a sort of patter, and the value of it is, I am sure, nil to those who are seeking for proof of life after death. Then, again, many Spiritualists have a rather unhappy way of explaining what Spiritualism stands for. They like at times to make some statement to an inquirer for the purpose of staggering him to begin with—quite forgetting how little the public know of such matters, and with what reverence they hold all things relating to a future life.

"I sent a friend of mine once to visit a well-known Spiritualist. I hoped, by bringing them together, that my friend, who is a well-known journalist, would get some valuable first-hand information that would at any rate help him to see that the great truths of Spiritualism were not as represented in the lay Press. He was greeted by the expert Spiritualist with the statement that he (the Spiritualist) had only the night before seen a perfect materialised form of a friend of his, who had passed on many years before, sitting in the very chair in which his visitor was then sitting, and that the spirit ate chocolates and talked for a long time. Now that statement (quite true, no doubt) so completely upset my friend that he doubted the veracity of the expert Spiritualist from the start,

and when I saw him later he shook his head, declaring that he did not wish to hear any more on the subject. That, I feel sure, is the wrong way, and in a like manner these public test séances are futile—exasperating to all true Spiritualists—and bring ridicule on the whole movement, the only people who benefit being the newspaper proprietors who have arranged the 'stunt,' as they call it.

"The miracles of the New Testament were never produced by test methods, I am sure, nor was the changing of water into wine a reason for so many accepting Christianity as their faith to-day. In a like manner the great truths of Spiritualism are, I think, not going to be proved by physical feats at test séances. True some of these things have a value in the first instance, for they attract attention, in the same manner that the great miracles of Jesus attracted the attention of the people of Palestine, but Spiritualists damage their own cause by making too much of these displays and repeating them so often."

Continuing to address Mr. Progress, I told him that if I had more time I would go very much deeper into the reasons why Spiritualism had been so much misunderstood, but I pointed out there were faults on both sides. Mr. Progress, in thanking me, remarked that he had heard enough for the time being. Then, addressing my friend the Spiritualist, he said: "I have listened patiently and with deep interest to all you and your friend have had to say. If you will now allow me, I will endeavour to give you a few hints and some advice on how I should let the world know of what is evidently a matter of vital importance to the benefit of mankind, but, as I see, is much misunderstood by the world and even your own following."

(To be continued.)

SPIRIT COMMUNICATION BY
"WIRELESS."

"THE LIFE OF THE SPIRIT IS A NORMAL LIFE."

BY LULIAN WHITING.

"In my opinion the greatest need to-day is the discovery of a means of doing without the human medium in our intercourse with the next state—that is to say, the invention of a purely instrumental medium," says Dr. W. J. Crawford in his latest book, "Hints and Observations for Those Investigating the Phenomena of Spiritualism." Dr. Frederick Finch Strong, Acting Dean of the Krotona Institute of Theosophy, Los Angeles, California, gave a lecture before the Institute on February 2nd of this year from the theme, "Direct Communication With the Dead by Wireless Methods: A Scientific Possibility of the Future." Dr. Strong (who was for many years at the head of the electrical department of Tufts College, Boston, and who is the original inventor of the high-frequency machines and also of other important electrical devices), pointed out in this lecture that any number of things may be camouflaged under a colour which makes it impossible for the eye to detect them, as is demonstrated by certain experiments with ultra-violet rays. "Rare minerals which respond to certain wave-lengths take up and transform them so that they become visible," said Dr. Strong. He stated that there is a hidden world of vibrations for the detection of which the body is not provided with organs, and that man may be as ignorant of his everyday environment as he is of the life of beings that may inhabit the uttermost stretches of the planetary system. Dr. Strong also said, in this lecture, that "communication with the dead may be made as commonplace a matter as is wireless communication between Europe and the States."

If this could be actually achieved, Dr. Crawford's requirement would be fulfilled.

Our signal error is in regarding communion and companionship between the seen and the unseen as a phenomenal occurrence, rather than as a natural and, to a great extent, a constant experience in daily life. All tendencies to the abnormal are not to be considered as inevitably conjoined with psychical gifts, but rather as due to their abuse, or their absence. The life of the spirit, whether in or withdrawn from the physical body, is a normal life. So far as it varies from the normal, it is defective in being a spiritual life. The narrations of the mingled life between the inhabitants of the physical and of the ethereal realms persist through all the ages. Boccaccio, in his life of Dante, relates that when the poet died the "Divina Comedia" was found unfinished, and the manuscript was sent to Can Grande lacking the last thirteen cantos that now appear. The poet's sons, Pietro and Jacobo, were anxiously questioned about the missing cantos, but they knew nothing of them. One night, however, Dante appeared to his son, Jacobo. "His face shining with light, and when the son asked if he were living, replied: 'Yes; but in the true life, not yours.' Then it occurred to Jacobo to ask his father if he had finished his work before he passed to the true life, and if he had, where was the conclusion to be found. To which question came the answer, 'Yes, I completed it'; and then it seemed his father took Jacobo by the hand and

led him to the room in which he had lived and, touching a panel in the wall, said: "That which you seek is here"; and having said this, he disappeared." And when the sons looked, the next day, there were the missing cantos. "And in great joy they copied them," continues Boccaccio, "and sent them to Messer Cano, and then added them to the imperfect poem; and in this way the work which had been carried on so many years was finished."

No one can realise the true nature of the present life until he also realises the true nature of the change we call death. Those who pass on are not asleep. Those who pass on are not removed into conditions incomprehensible to those here. They enter, so far as they are fitted, on more intense activities and a larger range of consciousness, and thus become more alive than is possible in the limitations of the physical world. The conviction of immortality and of the eternal progress of the spirit requires for its completest atmosphere of growth and its manifestation in reality the knowledge of the reality of communication between those in the seen and the unseen. Without this knowledge there may be (and is) faith in God, and faith in immortality as a condition, vague and ungrasped, but some way, some time, to be recognised as true; but with this knowledge (of the absolute unity of life and the unbroken communication) the faith becomes clear and intelligible, not vague. It becomes an ever-present reality of the immediate hour, sustaining, encouraging, and revealing the practical nature of the Divine aid in every hour of life.

The Brunswick, Boston, U.S.A.

THE TEACHINGS OF JESUS AND THE CREED OF PAUL.

"The Rival Philosophies of Jesus and of Paul," by Ignatius Singer (Geo. Allen and Unwin, Ltd.: 10s. 6d. net), is a very difficult book to pronounce an unhesitating judgment upon. Mr. Singer argues that the inconsistencies which have puzzled Renan and other students of the Gospel narratives are due to the fact that these writings contain two distinct philosophies promiscuously mixed up, each consistent with itself but irreconcilably opposed to the other, with the result that we have the real Jesus and a legendary Christ "combined into an impossible monstrosity." The real Jesus he sees revealed in the Sermon on the Mount, the parable of the last judgment and other narratives which he specifies. He finds in all these an identical style and diction, essentially and characteristically different from the style and diction of the evangelists who record them, and he contends that they were neither the composition of the authors of the Gospels in which they occur nor were they oral traditions, but that they must have been copied from some more ancient manuscript, of which fragments only existed at the time when the Gospels were written. The philosophy contained in these teachings of Jesus—despised as impracticable merely because they have not been practised, but of the wisdom of which (as Mr. Singer clearly shows) history has supplied an unbroken series of object lessons—he maintains is quite incompatible with the basic doctrines which are the foundation of every Christian creed. Mr. Singer proceeds to trace the history of what he calls "the Christ myth" to its inception in "the fertile brain of one Saul or Paul, a tentmaker from Tarsus." He begins by reminding us that with the exception of the few ancient relics above alluded to as incorporated in the Gospels, the Gospels are the most recent of the New Testament writings and the Epistles of Paul are the oldest. This fact "enables us to identify Paul as the author of the Christ myth and the founder of Christianity. It is he . . . who first conceived the idea that Jesus was Christ and who built so vast a superstructure on so weak a foundation. For, let it be noted, the only evidence on which Paul relied to prove his basic 'fact' is—Scripture evidence! . . . When, some generations later, the evangelists compiled their narratives, they no longer discriminated between the real and the mythical Jesus, but collected whatever tradition reported of either, setting down item after item as it came to hand, without scrutiny or criticism. Thus it came about that Jesus was credited with having been the founder of a faith which is the antithesis of His teachings; and that two such mutually exclusive philosophies came to be mixed up and included in the same tract. That the few genuine fragments of the teachings of Jesus are there by accident only, and are entirely foreign to the spirit of Pauline Christianity, is proved by the fact that they have been stumbling-blocks to the 'Church of Christ' all these centuries."

So much for Mr. Singer's thesis, and I am bound to say that he works it out in a very thorough and painstaking fashion. But while I am in sympathy with a great deal that he advances, some of the data by which he supports his main contentions seem to me open to criticism. He says, for instance, that it is highly doubtful whether Jesus and Paul were contemporaries, because when Stephen was stoned, which event must have taken place some years after the death of Jesus, Paul was only "a youth" (the translators say "a young man"); that it was not till much later, when he had arrived at manhood's estate, that he persecuted the Nazarenes, and that he must have been fairly advanced in

age when he became a convert himself. Mr. Singer bases this last inference on Paul's statement that, after the risen Jesus had been seen by many others, He appeared last of all to him "as unto one born out of due time," and takes this expression (quite needlessly, it appears to me) to mean "late in age." Admitting that New Testament chronologies usually give Stephen's martyrdom as five or six years after the crucifixion, this does not place such a very big gap between Paul and Jesus, who from the indications of time given in the Gospels was himself only about thirty-five when he died; and nobody would imagine the other long intervals of time from the story told in Acts viii. That chapter starts immediately after Stephen's martyrdom: "And Saul [this mere 'youth,' according to Mr. Singer] was consenting unto his death" [more exactly, "took pleasure in his murder"]. And there arose on that day a great persecution against the Church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men buried Stephen and made great lamentation over him. But Saul laid waste the Church, entering into every house and, haling men and women, committed them to prison." No suggestion here of any great interval, though the "young man" must evidently have been a person of some importance, perhaps even a member of the Sanhedrin, or he would scarcely have been given such large powers. Then follows an account of Philip's missionary tour in Samaria and the towns on the western coast, and the next chapter starts, "But Saul, yet breathing threatening and slaughter," and we have the description of the journey to Damascus and what happened on the way.

Mr. Singer will not even hear of the twelve apostles being contemporaries of Jesus. "They were 'appointed' by the resurrected Christ 'through the Holy Ghost' just prior to His ascension," and he quotes Acts i. 3. But this is a strange misreading of the verse, which speaks, not of their having been "appointed" through the Holy Ghost, but of their having received a commandment. What that commandment was Luke had already stated in the close of his Gospel (Luke xxiv. 47-49). All three synoptics describe the appointment of the twelve as occurring early in the ministry of Jesus, and John, in his opening chapter, gives us a detailed account of how Andrew and Peter and Philip and Nathaniel first met Jesus, and states that two—Andrew and probably himself—were originally disciples of the Baptist. And are the two Epistles of Peter to be entirely rejected, with the affirmation in the second that he was one of the eye-witnesses of the transfiguration?

But the book is well worth reading.

D. R.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
J. A. France	5	5	0
Miss Slatter (So. Australia)	3	3	0
A. MacLachlan	0	10	0
Miss G. T. Massy	0	5	0

TO ENDURE.

Strong in the constancy of change
Unfurl thy spirit's wing,
Soar on the homeless winds and range,
Strenuous, in suffering.

Blaze with thy naked hands the path,
Which thou alone must find,
And turn thine impotence of wrath
To courage of the mind.

Death is not rest, there is no sleep
For human sorrow there.
The only way to cease to weep
Is to learn how to bear.

—PAMELA GLENCONNER
(in "Windlestraw").

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Emma, £2; Mrs. Simpson, £1.

THE MAY MEETINGS.—The Annual Convention of the Union of London Spiritualists will take place on Thursday, May 15th, at South Place Institute, Finsbury, E.C., the morning meeting at 11, when Mrs. Mary Gordon, the secretary of the Union, will read a paper on "Progressive Spiritualism"; the afternoon meeting at 3, when Mrs. E. Cannon will give clairvoyant delineations; and the evening meeting at 7, when Miss Lind-af-Hageby, Mr. James Coates (of Rothesay) and Mr. Ernest Hunt will speak. Vocalists: Miss Edith Bolton and Miss Nelly Dimmick; organist, Mr. C. W. Turner.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street.—6.30, Mr. A. Vout Peters. May 11th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembroke-place, W.2.—11 a.m., Mr. Ernest Hunt; 6.30 p.m., Dr. W. J. Vanstone. Wednesday, May 7th, 7.30 p.m., Mr. Robert King.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. Wright. 8th, 8.15, Mrs. Marriott. Kingston-on-Thames, Bishop's Hall.—6.30, Mr. E. Mead, address.

Leisham.—The Priory, High-street. — 6.30, Mrs. J. Rolleston.

Croydon.—117b, High-street.—11 a.m., Mr. Percy Scholey; 6.30, Miss Lakeman.

Camberwell.—Masonic Hall.—11, Mrs. E. M. Ball, personal messages; 6.30, church service. 11th, Mrs. M. H. Wallis.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mr. G. Prior. Wednesday, 7th, at 8, Mr. and Mrs. E. I. Pulham. Saturday, 10th, at 8, special lecture by Professor James Coates, of Rothsay.

Brighton.—Windsor Hall, Windsor-street.—Mrs. Brooks, addresses and descriptions; 11.15, Windsor Hall: 7, Athenaeum Hall; 3, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle, Mr. Macbeth Bain; 3 p.m., special Lyceum session; dedication of banner and flower service; 6.45, flower service; special songs; address, "Lessons from the Flowers," Mr. J. J. Goodwin; clairvoyance, Miss Struthers. Monday, 7.45, clairvoyance, Miss Struthers. Thursday, 7.45, questions and clairvoyance; all welcome.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead. — 7, Mrs. Orlowski, address and clairvoyance. Wednesday, 8, in Co-operative Institute, Parson's Hill, Woolwich, Mr. R. Boddington (vice-president, U.L.S.), "Primitive Christianity and Modern Spiritualism"; Mrs. Brownjohn, clairvoyante; tickets, 2s., 1/3, 8d. Collection in unreserved portion.

SOCIAL EVENING.—On the 26th the Little Ilford Society of Christian Spiritualists held their last social and dance of the season on behalf of the New Church Fund. It was a great success. The dances were much enjoyed, as were also the other items, consisting of exquisitely rendered violin solos by Miss Ethel Morley, R.A.M.; cornet and pianoforte solos, and an original overture by Master H. Bowsher, aged fifteen; songs by the Misses Crowder and Stanborough and Mr. Colin Claude, and magical illusions and ventriloquism by Mr. Ralph Burford.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

THE HARMONIAL PHILOSOPHY.

A Compendium and Digest of the Works of

ANDREW JACKSON DAVIS,

Including His Natural and Divine Revelations, Great Harmonia, Spiritual Intercourse, Answers to Ever Recurring Questions, Inner Life, Summerland and Heavenly Home, Fountains of New Meanings, Harmonial Man, Death and the After Life, Spirit Mysteries and Divine Guest.

Edited, with a Preface, Biographical Summary, and Notes, By a Doctor of Hermetic Science.

The popularity of the writings of the celebrated American seer, Andrew Jackson Davis, among Spiritualists and numerous schools of religious mystics, has been one of the phenomenal facts of the last half century. Investigators, however, have frequently found great difficulty in studying these psychical revelations, owing to the fact that they are comprised in twenty-seven large volumes and that no concise summary of the teaching comprised in them has hitherto been given to the world within any moderate compass. The object of this work has been to present an impartial summary of the whole teaching of Andrew Jackson Davis as far as possible, without diminution of any kind.

Cloth, 424 pages, 11/- net, post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

THE UNDISCOVERED COUNTRY.

A Sequence of Spirit-Messages describing Death and the After-World. Edited by HAROLD BAYLEY. Introduction by SIR ARTHUR CONAN DOYLE. Crown 8vo. Cloth, 6s. 5d. net post free.

"... There are also messages dealing with 'War'—the present great War especially. All are valuable and instructive, and many of them are on a high plane of thought, full of consoling and inspiring influence. The book is a notable production. It will nobly serve a need at the present time."—LIGHT.

J. ARTHUR HILL'S NEW BOOK.

SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE. Large crown 8vo. Cloth, 8s. post free.

Those who desire an authoritative statement of the facts about Spiritualism will find it in this readable book, which explains what Spiritualism and Psychical Research stand for; while to the student it will serve as an exhaustive Manual on the whole subject.

In an illuminating Introduction Sir Arthur Conan Doyle describes his own attitude and experiences.

MAN IS A SPIRIT. By J. ARTHUR HILL.

Large crown 8vo. Cloth, 5s. 6d. net post free.

A collection of spontaneous psychical experiences of many kinds, told in the percipients' own words. Their value lies in the fact that they emanate from individuals knowing nothing of the traditions or conventions of psychical research; and that Mr. Hill has included no instance without having been convinced by correspondence or interviews of the narrator's integrity.

"Light" Office, 6, Queen Square, London, W.C. 1.

On the Threshold of the Unseen.

AN EXAMINATION OF THE PHENOMENA OF SPIRITUALISM AND OF THE EVIDENCE FOR SURVIVAL AFTER DEATH.

By Sir William F. Barrett, F.R.S.

Professor of Experimental Physics in the Royal College of Science for Ireland, 1873-1910.

Some New and Remarkable Evidence on Survival After Death obtained independently of any Professional Medium.

The Author, one of the principal founders of the Psychical Research Society in 1882, discusses in this volume the phenomena of Spiritualism from the scientific and religious standpoints, giving an outline of some of the evidence he has obtained, and the conclusions he has reached after a wide and varied experience extending over more than forty years.

In Part IV. he gives some new and remarkable evidence on "Survival After Death" obtained independently of any professional mediums, supplementing in a most striking manner that adduced by Sir Oliver Lodge in his recent work "Raymond."

In an Appendix suggestions are given to earnest inquirers who may wish to obtain evidence for themselves.

SOME OF THE CONTENTS—Psychical Research and Public Opinion, Conflicting Objections of Science and Religion, Physical Phenomena of Spiritualism, Levitation and Impunity to Fire, Direct Voice, Materialisation, Spirit Photography, The Aura, Canons of Evidence in Psychical Research, Problem of Mediumship, Human Personality, Subliminal Self, Apparitions, Automatic Writing Evidence for Identity, Proof of Supernormal Messages, Further Evidence of Survival After Death, Clairvoyance, Psychology of Trance Phenomena, Difficulties and Objections, Cautions and Suggestions, The Divine Ground of the Soul, Reincarnation, Telepathy and Its Implications, Superstition and Supernatural Miracles.

Third Edition. Cloth, 336 pages, 8/- net post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

CLAUDE'S BOOK.

Edited by MRS. KELWAY-BAMBER.

With an Introduction by Sir Oliver Lodge.

A book of realistic and startling interest. It is the revelation to his mother, by a young airman killed in the war, of his new life in the next world, and it is to some extent a companion book to "Raymond."

Cloth, 140 pages, 6/4 net post free.

"LIGHT" OFFICE 6, QUEEN SQUARE, LONDON, W.C. 1.

PHANTASMS OF THE LIVING.

By EDMUND GURNEY, M.A., Late Fellow of Trinity College, Cambridge, FREDERIC W. H. MYERS, M.A., Late Fellow of Trinity College, Cambridge, and FRANK PODMORE, M.A.

Abridged Edition. Prepared by MRS. HENRY SIDGWICK.

This book, which has long been out of print and very difficult to obtain, embodies all the most important part of the earlier work of the Society for Psychical Research, and in particular much valuable discussion by its first Hon. Sec., Edmund Gurney. It still forms the basis on which present-day work on Telepathy, and especially on Apparitions, largely rests. This new Edition contains reproductions of the 16 Spirit-Drawings, and deals among other matter in extenso with 189 "Cases."

Cloth, 520 pages, 16/6 net, post free.

"LIGHT" Office, 6, Queen Square, Southampton Row, W.C. 1.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 199 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s.

The Religion of To-Morrow. By W. J. Colville. Cloth, 320 pages, 4s. 11d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 4s. 11d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 2s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 3s. 11d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 5d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 5d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 4s. 6d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 4s.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 4d.

A Course of Practical Psychic Instruction. Cloth, 7s.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By R. J. Lees. Cloth, 4s. 5d.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 336 pages, 4s. 5d.

Life and Spiritual Experiences of E. Dawson Rogers. Cloth, 6d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 4s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. 170 pages, 3s. 11d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 6d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksdal and Steen. 592 pp., 6s. 6d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 1s. 8d.

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 94 pages, 3s. 9d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 9d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 7d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

There is no Death. By Florence Marryat. Cloth, 285 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 16s. 6d.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

Christianity and Spiritualism. History of the Gospel's Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 286 pages, 4s. 5d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 5d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8d.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2d.

This should be read by all those who have lost Friend or Relative in the Great War

Light:

Full Report of the
GREAT
MEMORIAL
SERVICE
for the
Fallen in the War

SATURDAY, MAY 3rd, 1919.

PRICE TWOPENCE (Per Post 2½d.)



Sir Arthur Conan Doyle

Ernest W. Oaten
(PRESIDENT S.N.U.)

Ellis T. Powell
L.L.B., D.Sc.

CONTENTS:

Addresses by
SIR ARTHUR CONAN DOYLE,
ELLIS T. POWELL,
L.L.B., D.Sc.,
ERNEST W. OATEN,
(President S.N.U.),
PERCY R. STREET
and
R. H. YATES.

Articles by
Miss LIND AF-HAGEBY,
Dr. ABRAHAM WALLACE,
Mrs. P. CH. DE CRESPIGNY,
etc., etc.

THE NATIONAL MEMORIAL SERVICE

For the Fallen in the War,

ROYAL ALBERT HALL, LONDON

(Under the auspices of the Spiritualists' National Union, Ltd.)

FULL REPORT OF THIS HISTORICAL MEETING.

"It is not a Memorial Service, though we call it so. It is rather a joyous reunion."
Thus did Sir Arthur Conan Doyle happily describe the great meeting in the Royal Albert Hall on Sunday, April 27, when many thousands, gathered together from all parts of England, were present at an assemblage arranged by spiritualists in honour of those who had fallen in the war.

It was, as Sir Arthur truly said, an event unique in the history of the world.

The impressive speeches delivered, while in keeping with the devotional atmosphere of the evening, had a note of firm certitude. And they carried more than a suggestion of future vigorous action in the furtherance of a great truth.

[May 3, 1919.

SPECIAL SUPPLEMENT.

This should be read by all those who have lost Friend or Relative in the Great War

Light:

Full Report of the
GREAT
MEMORIAL
SERVICE
for the
Fallen in the War

SATURDAY, MAY 3rd, 1919.

PRICE TWOPENCE (Per Post 2½d.)



Sir Arthur Conan Doyle

Ernest W. Oaten
(PRESIDENT S.N.U.)

Ellis T. Powell
L.L.B., D.Sc.

CONTENTS:

Addresses by
SIR ARTHUR CONAN DOYLE,
ELLIS T. POWELL,
LL.B., D.Sc.,
ERNEST W. OATEN,
(President S.N.U.),
PERCY R. STREET
and
R. H. YATES.

Articles by
Miss LIND AF-HAGEBY,
Dr. ABRAHAM WALLACE,
Mrs. P. CH. DE CRESPIGNY,
etc., etc.

THE NATIONAL MEMORIAL SERVICE

For the Fallen in the War,
ROYAL ALBERT HALL, LONDON
(Under the auspices of the Spiritualists' National Union, Ltd.)
FULL REPORT OF THIS HISTORICAL MEETING.

"It is not a Memorial Service, though we call it so. It is rather a joyous reunion."
Thus did Sir Arthur Conan Doyle happily describe the great meeting in the Royal Albert Hall on Sunday, April 27, when many thousands, gathered together from all parts of England, were present at an assemblage arranged by spiritualists in honour of those who had fallen in the war.

It was, as Sir Arthur truly said, an event unique in the history of the world.

The impressive speeches delivered, while in keeping with the devotional atmosphere of the evening, had a note of firm certitude. And they carried more than a suggestion of future vigorous action in the furtherance of a great truth.

THE WHITE INSIGNIA.

The night will be remembered in more ways than one. A blinding snowstorm clothed all London in a mantle of white. Really, our organisers will have to be more careful in future; they made it known far and wide that white was to be the colour for the day. Nature rather overdid it in this respect. Not a man or woman who ventured out of doors could escape wearing our insignia. It was a magnificent tribute to the intensity of the interest felt in the cause that an audience of some six or seven thousand people braved the arctic conditions of the worst weather we have experienced for years. The greater part of the vast hall was well filled, and the deepest interest was displayed in the whole proceedings.

On the platform were many prominent spiritualists. Included among them were:—Miss Estelle Stead (editor, "Review of Reviews"), Miss Scatterd (editor, "Asiatic Review"), Viscount and Viscountess Molesworth, Lady Conan Doyle, Mrs. Powell, Dr. A. Wallace, Mr. and Mrs. Henry Withall, Dr. James Coates (Rothsay), Mr. H. Batten (B.S.L.U.), Mrs. Tina Timms (South Wales D.U.), Mr. P. Membrey (Midlands D.U.), Mr. D. Gow (editor of "Light"), Mrs. David Gow, Captain Neil Gow, Mrs. M. H. Wallis, Mrs. Mary Gordon, Mr. George Craze, Mr. John Lewis (editor, "Psychic Gazette"), Miss King, Mrs. S. Brown (Walsall), Mr. T. H. Wright (Treasurer, S.N.U.), Mr. G. F. Berry, Mr. T. Richards (Cardiff), Mrs. Jessy Greenwood (Hebden Bridge), Mrs. M. A. Stair (Keighley), Mr. R. A. Owen (Liverpool), Mr. W. D. Todd (Sunderland), Mr. R. Boddington, Mr. C. J. Williams, Mr. G. Taylor Gwinn, Mr. W. T. Cooper (President, Marylebone Spiritualist Association), Mr. S. W. Unwin, Councillor Venables (Walsall), Mr. Percy Beard, Mr. J. Forsyth, Mr. W. Cooper Lissenden, Mr. A. G. Newton (Southampton), Miss Bessie Cooper, Mr. A. E. Hendy (Southampton), Mr. Ernest Beard.

The service opened with the singing of a hymn.

The invocation was then pronounced by Mr. Ernest Keeling (Liverpool). Mr. Keeling said: "We would address Thee with heart and voice and song for the glorious revelation that has come to us that they whom we once thought of as dead are not dead, but live in very truth, and rejoice with us in Thy love. We address Thee, and thank Thee, our Father and our God, for this glorious truth which we now espouse, for the comfort and the consolation that it has brought into each one of our lives, and praise Thee for the association and co-operation of those who now dwell beyond the veil of death, and who come to us from time to time and tell us the glad tidings of their life in the beyond. We know that as yet the light that has come to us has at times arrived by uncertain, and at times by somewhat unreliable channels. But we thank Thee and the arisen hosts of our fellow men that the time is rapidly coming to hand when the veil shall be clearer and purer, and that as a consequence the knowledge, instruction, inspiration, and love that shall flow to us from higher realms will be dearer and sweeter and have a more holy and mellow influence on the earth life.

"O, friends and comrades of the higher life, ye who throughout the past five years have made the great and noble sacrifice of earth's experience, to you who still live we do indeed raise our voices in everlasting thankfulness. We realise, as perhaps few others, all that ye have saved us from. For the protection which your sacrifice has vouchsafed to us, for all those noble deeds which shall never be chronicled by any historian, those silent deeds of kindness and sympathy one to another, for all those things which make it possible that future days shall be better for the whole of human kind, we praise and thank God.

"We are glad to know that in that one supreme sacrifice you have indeed triumphed over death and its seeming ills, and we know full well from the consciousness that you have followed in the path that to you seemed the righteous path that your reward shall indeed be sure and unalloyed, and that out of your experience you shall add indeed much to all that shall be ours in future years, and we pray that you will again co-operate with us even as you did when on earth, and help to spread this truth of ours throughout the whole of this earth-world—this truth that there is no death in God's wide world, that the human spirit continues through the Valley of Death, and can come back and relate experiences of the after life, and bring joy where once there was sadness, bring triumph where once there was grief, and sweetness even to the old enemy, Death. That angel reaper who plucks from our midst those that are near and dear to us, let us, too, praise thee, O Death, that thou dost remove in God's good time those who shall indeed come back to us, and whom we may and need only miss in their physical form. We praise and thank thee that thou dost release the suffering ones and remove them to happier states and conditions. With those who have gone on let us join as in one voice, turning our eyes upwards, outwards, to the illimitable universe, and praise and thank Him who assists us all, through all, in all."

MR. ERNEST OATEN, President, S.N.U.

Mr. Ernest W. Oaten then said:—We have gathered here to-night under the auspices of the Spiritualists' National Union, and with the co-operation of all spiritualist organisations in this district, and, in fact, throughout the United Kingdom. We are here to pay our tribute of thanks and respect to those of our brothers and sisters who have made sacrifices during the past five years. Particularly would we remember those who have made what the world calls the supreme sacrifice. We spiritualists believe that we are in a better position than most people to appreciate the fullness of the sacrifice, for we have traced those who fell into the larger reaches of a fuller life. For us the Apostolic injunction holds in its fullness—we have added to our faith knowledge. Ours is not a vain hope nor a surmise. It is to many of us as certain as is to-day, and even more certain than is to-

morrow, that those dear ones still live. From the Spiritualists' Sunday Schools of this country alone many thousands have gone into khaki, and some hundreds at least have gone under. But I am pleased to say that a larger proportion of them than is usual have come back unscathed.

We are here, however, to pay our tribute of respect to those who have gone over. I have had letters from Lord and Lady Glenconner and a number of others apologising for their inability to be here to-night, but stating their complete agreement with us. We want, in calling this meeting, to direct the attention not only of you, but of the whole world, to the fact that life is a continuous thing, and that its continuity is a provable thing. We are quite sure that this would take the sting from death. It has banished sorrow from the human heart, and enabled us to face the future with renewed energy and greater confidence. But there is also the added message that from the larger life of fuller activity those who have experienced earth's sufferings, who know its difficulties and its limitations, can return and do return to help and bless. I am told sometimes that the messages we get from behind the veil are trivial—the message from a dear one, "I am by your side," the message from a father or mother or child, "I love you still, and shall ever do so." Trivial! What is life without the sweets of human companionship, without the joys of affection, without the love of those who are dear to us? These men who went abroad to make a sacrifice—what carried them? Not their Army pay, but love of great ideals—love, maybe, of a flag, maybe of a country, but, to sum it all up, human love of ideals. That is exactly the point. It is for this very thing, the assurance of the love and confidence of our fellows, that men will give up life and more than life. Not only have they done so in the past, but they will do so in the greater reaches of the future.

To-day I want to strike not the note of sadness, not the note of sorrow. Ours is essentially the note of victory, and we hail those arisen gallants of the higher life who have made our life more secure, because they were true to the highest dictates of their conscience and the deep cause of their duty. I want this audience to realise that the one thing about humanity which raises it to true humanity is its possession of mentality. Thought is the one thing which makes humanity humanity. To us who have had communion across the gulf which men call death thought is a dynamic power, and I am going to ask this audience for one minute to remain in silence to concentrate its thoughts upon the dear ones who have crossed over, and by thought and desire to bridge that gulf. I believe it will help those who have gone, and I am sure it will strengthen those who remain.

The audience remained in silent meditation for the space of a minute.

Mr. Alfred Clegg then rendered on the grand organ Chopin's "Funeral March," followed by the Hallelujah Chorus, during which the congregation remained standing. Next followed a solo by Miss Winifred Bowden "O, Rest in the Lord."

DR. ELLIS T. POWELL.

Dr. Ellis T. Powell said:—Fellow-subjects of the Eternal King, invisible and visible! What else could I begin with save by an apostrophe to those tens of thousands of invisible friends who are here among us to-night? We who are still swathed in mortal habiliments are here, on our part, to pay our humble tribute of respect and undying affection to you who are enfranchised, and who have gained your enfranchisement in the noble work of protecting the precious heritage of civilisation from falling back into the clutches of the ape and the tiger. No doubt some of you have seen one of the world's greatest pictures, the Sistine Madonna, representing the Virgin and the Infant Christ, with a mass of clouds in the background. When the accumulated dust of centuries was cleared away from these clouds they were found to consist of a myriad angel faces around the Infant Christ. Even so, thank God! is the accumulated dust of centuries being cleared away from our minds and our sight, so that we at last can see the myriads of angel faces in the background of our lives—aye, coming into the foreground of our lives as messengers of infinite mercy and infinite love. If there seems for the moment something incongruous in comparing the departed soldier boy to an angel, remember that an angel is but a messenger, and what nobler task can your soldier boy be discharging than that of carrying from the Eternal regions down to us messages of Eternal and undying life, Eternal and undying love?

Therefore, let there be no mistake about the purpose and the character of this gathering. This is a memorial service, but it is not a memorial service to the dead, for the central inspiration of it, the nucleus around which the whole function centres, is the solemn affirmation that in the whole universe there are no dead, and that the cemeteries, around which so much of our affection naturally, and yet so misplacedly, centres, are really the emptiest places on earth. That is the sentiment which we are here to express to-night, and to express it, not as a vague hope, not as a misty aspiration, but as a solemnly attested, a solemnly demonstrated scientific fact, as true as the leading principles of mathematics or astronomy. We say that those spirits are in the hands of God, and that they are safely and securely protected by an eternal solicitude. They rest in everlasting life.

Not spilt like water on the ground,
Not rapt in dreamless sleep profound,
Not wandering in unknown despair
Beyond Thine arm, Thy voice, Thy care;
Not left to lie like fallen tree,
Not dead, but living unto Thee.

That is the solemn affirmation which we are here to-night to make, that is the essence of the creed we hold, that the foundation of our hope, that the inspiration of all our lives and all our hopes of progress in the years to come. Contemplated in that light, surely death assumes an entirely different aspect; surely

the tale of sacrifice takes recollect that those who elder brothers promoted an octave higher, and it forward on the eternal

I speak with assurance has gone by for any of or who hold the vital time has gone by for the proclamation of the upon a platform and te and that he begged you as a scientist, a lawyer conviction, based upon culable scientific evidence fight for light is woe rest in the conviction those who have been beg no pardon for say But I do ask you to only to that multitud commemorate, but a earth's ages, have so proclaimed it, and h ficed liberty, happiness joy for them to-night that the battle is w new revelation is da whole of humanity those spirits of "ju and your tribute to attainment of it. I joy can touch the j I speak. No more fact that "the fath goes on, goes on."

As regards your silence done somet who have gone be I am capable to hearts to those enf them upon their c yourselves the c down from the re you will realise th is "what the Chu of psychic union this side and on t

Finally, I wou enfranchised souls other side of life upon the shaping world. I beseech a belief, a convic do with the pol It is going to be reconstruction of among all those knowledge and t of thousands wh great task that l we can rank hig with unexampled precious fabric to our sons. I commitment by and a new blessi

The congregat no death—tell o

SIR A

Sir Arthur C movement whic thousand years contention and sensitive souls which is so del should be exp the only weapo none the less we can only w is not true, if not certain of keep their han and when you for that thing you must bri people see th though they n upon it the h sooner or late it is true and have got in ignorance and in front of t we have got Fortunately get enough of heroes, those

May 3rd, 1919.

s still live. From the Spiritualists' ry alone many thousands have gone is at least have gone under. But I er proportion of them than is usual

pay our tribute of respect to those who had letters from Lord and Lady of others apologising for their but stating their complete agree- n calling this meeting, to direct but of the whole world, to the fact, and that its continuity is a prov- that this would take the sting from from the human heart, and enabled renewed energy and greater con- he added message that from the ose who have experienced earth's fficulties and its limitations, can lp and bless. I am told some- from behind the veil are trivial ne, "I am by your side," the her or child, "I love you still, al! What is life without the p, without the joys of affection, o are dear to us? These men a sacrifice—what carried them? love of great ideals—love, a country, but, to sum it all at is exactly the point. It is of the love and confidence of our life and more than life. Not past, but they will do so in the

he note of sadness, not the note he note of victory, and we ail er life who have made our life true to the highest dictates of use of their duty. I want this e thing about humanity which session of mentality. Thought manity humanity. To us who e gulf which men call death I am going to ask this audience nce to concentrate its thoughts ssed over, and by thought and eve it will help those who have gthen those who remain. t meditation for the space of a

l on the grand organ Chopin's the Hallelujah Chorus, during standing. Next followed a "O, Rest in the Lord."

POWELL.

Fellow-subjects of the Eternal t else could I begin with save thousands of invisible friends We who are still swathed in our part, to pay our humble ection to you who are enfran- enfranchisement in the noble heritage of civilisation from e ape and the tiger. No doubt world's greatest pictures, the Virgin and the Infant Christ, round. When the accumulated y from these clouds they were faces around the Infant Christ. ulated dust of centuries being our sight, so that we at last in the background of our lives of our lives as messengers of f there seems for the moment g the departed soldier boy to is but a messenger, and what be discharging than that of down to us messages of Eternal ring love?

ke about the purpose and the s a memorial service, but it is , for the central inspiration of whole function centres, is the le universe there are no dead, hich so much of our affection centres, are really the emptiest timent which we are here to not as a vague hope, not as a y attested, a solemnly demon- e leading principles of mathe- hat those spirits are in the fely and securely protected by e everlasting life. e ground, p profound, n despair voice, Thy care; ree, Thee. hich we are here to-night to eed we hold, that the founda- on of all our lives and all our come. Contemplated in that tely different aspect; surely

May 3rd, 1919.

SPECIAL SUPPLEMENT of "LIGHT."

3

the tale of sacrifice takes upon it a different appearance when we recollect that those who have passed from among us are but our elder brothers promoted to a higher plane, with their voices raised an octave higher, and their eternal progress just one stage more forward on the eternal movement towards unending joy.

I speak with assurance, and I do so advisedly, because the time has gone by for any of us who are engaged in psychic research, or who hold the vital principles which I am proclaiming, the time has gone by for any apology to be uttered with regard to the proclamation of those principles. No sane man would appear upon a platform and tell you he was a physiologist or a biologist, and that he begged your pardon for saying so. I am here to-night as a scientist, a lawyer, and as a business man to tell you my conviction, based upon prolonged study and supported by incalculable scientific evidence, that THERE IS NO DEATH, that the long fight for light is won, that each and every one of you may rest in the conviction that sooner or later you will all rejoice those who have been promoted before us to the higher life. I beg no pardon for saying so, I offer no apology for the utterance. But I do ask you to join with me in a tribute of affection, not only to that multitude which we are here to-night specifically to commemorate, but also to all those myriads who, throughout earth's ages, have sought for the great truth of survival, have proclaimed it, and have, in the proclamation, many times sacrificed liberty, happiness, and life. There could surely be no deeper joy for them to-night than to see in this great assembly the proof that the battle is won, that the fact is recognised, and that the new revelation is dawning with ever brighter radiance upon the whole of humanity. Surely there could be no deeper joy for those spirits of "just men made perfect" than that knowledge, and your tribute to them for their unselfish assistance in the attainment of it. For surely 'neath the Eternal eyes no human joy can touch the just more surely than the knowledge of which I speak. No more joyous conviction can reach them than the fact that "the father's passion arms the son and the great cause goes on, goes on."

As regards yourselves, we have already in our momentary silence done something towards lifting up our hearts to those who have gone before. I ask you with all the force of which I am capable to make a constant practice of lifting up your hearts to those enfranchised souls, thereby sustaining and helping them upon their onward way, and thereby bringing back upon yourselves the benison and the blessing which they can send down from the realms whither they have gone. In that way you will realise the truth of the communion of saints, for that is what the Church meant when she affirmed the eternity of psychic union and its beneficent influence upon all upon this side and on those who would enter into it.

Finally, I would ask you to believe with me that these enfranchised souls do not alone discharge their tasks upon the other side of life. They are exerting a tremendous influence upon the shaping of the great developments which are before the world. I beseech you not to regard Spiritualism as a force, a belief, a conviction which has nothing to say and nothing to do with the political and social reconstruction of the world. It is going to be the leading power in the social and political reconstruction of the world. I am not going to believe that among all those millions of enfranchised souls, with their higher knowledge and their more temperate view, there are not tens of thousands who are going to be co-workers with us in the great task that lies immediately before us. Among them surely we can rank highest of all the men who cast away their lives with unexampled devotion and self-sacrifice in order that the precious fabric of civilisation might be saved and handed on to our sons. In that very fact I think I discern the solemn commitment by the eternal King of a new responsibility to us and a new blessing upon the spirit in which we shall undertake it.

The congregation then joined in singing the hymn "There is no death—tell out the mighty message."

SIR ARTHUR CONAN DOYLE.

Sir Arthur Conan Doyle said:—Our movement, the greatest movement which has been seen in this world for the last two thousand years, has recently been passing through a crisis of contention and of argument. There are many of the more sensitive souls among us who feel very much that a matter which is so delicate, which concerns those whom we have lost, should be exposed to that unseemly levity which is so often the only weapon with which our opponents can attack us. But none the less we are out to fight. We can only fight, and we can only win by fighting. If you have got a thing which is not true, if you are trying to bolster up a thing you are not certain of, then keep it in the dark, and tell people to keep their hands off. But when you know that a thing is true, and when you know that the whole human race is just yearning for that thing, then I say at all costs to your own feelings you must bring it down into the market-place, you must let people see the length and breadth of it for themselves, and, though they may mock and look at it with ignorance, depend upon it the human race is not really foolish, the human race sooner or later, if you put truth before it, will understand that it is true and will follow it. Therefore, I say, although we have got in front of us now a whole Hindenburg Line of ignorance and prejudice, and plenty of theological barbed wire in front of that, we are going to smash through it, because we have got a cause that cannot be beaten.

Fortunately we are not here to-day to argue or dispute. I get enough of that elsewhere. We are here to greet our dead heroes, those men who cut short their earthly life in order that

our earthly life might be tolerable. Only two days ago 5,000 of our brave Australian fellow-subjects marched through the streets of London, receiving from one end to the other the well-deserved plaudits of the Londoners. Then, having done that, they depart to another land to take up their duties in another sphere. Even so to-night far more than 5,000, many tens of thousands of our dead are, I believe, attracted by that spiritual law of sympathy and love down to us to-night. They come to be congratulated, and having been congratulated, for we who represent London and represent those who love them do congratulate them, they go back to that other world and to their high duties in another sphere.

Although we call it so this is not a memorial meeting, for there is something sad in the very word memorial. It is rather a joyous re-union, because those dark days are gone when we used to be taught that we looked after our dead and saw them gradually vanishing away into the mists of eternity without any assurance of how or where we should meet them again. No, thank Heaven, owing to the new knowledge which has come to every man who will only honestly examine it, owing to that new knowledge we know that now we can extend our arms and with smiling faces look up, knowing that we are looking straight into those unchanged faces which once we knew upon earth.

Such a gathering as this is unique in Europe, but it is not unique in the world. I can remember at the end of the Japanese war reading how Admiral Togo went down to some spot—I picture it as a barren place beside the seashore—and standing there alone he invoked his dead seamen who had fought for him in a great battle, he invoked them to gather round him, and, standing there, he told them what the issue of the war had been. He thanked them and told them how far that issue had been due to their own exertions. He said, "You know these things, but it is only out of respect that I, your Admiral, come to tell you." When we have got to the level of Japan in psychical civilisation, it will not be we civilians who will stand here, but it will be those great chiefs of the Army and the Navy who led their men to battle and led them to their death, it will be they who will stand here in a great meeting of this sort and will welcome them and thank them for their services. We know that the Army is largely impregnated with our ideas. It may not be so long before what I say comes true. I know at least one brave Army Commander, the Commander of an Army Corps second to none in the Army, who is as good a Spiritualist as any man in this room. I well know how he would rejoice to stand and address his vanished men.

You may remember that some time ago they had a meeting here to commemorate those of the First Seven Divisions who had fallen. That meeting was held in the most religious, the most solemn, the most sympathetic spirit, but none the less it was not held with the practical knowledge and the realism which we have. It was an interesting thing that on the day following that meeting, at a séance where they had the most unexceptionable results, one of their friends who had lost his life with the Seventh Division came back, as he had been in the habit of doing. His first communication when he came back was that he regretted that his friends at the time had not got tickets for the meeting, as they had tried to do. They explained that that was impossible. The dialogue, which was sent to me a few days afterwards by the gentleman who presided at the séance, then went like this:—

They said to the Spirit: "Have you anything more to say?"

The Spirit: "There was too much ceremony."

They said: "Anything more?"

The Spirit: "All of us felt out of it."

They said: "We are very interested; is there anything more?"

The Spirit: "They praised the dead. We are not dead. They do not see us."

They said: "Then you were disappointed?"

The Spirit: "Yes, a bit."

They said: "Some people surely felt you were there?"

The Spirit: "Many did, but they were so swamped by the scoffers and the unbelievers."

They said: "We are sorry."

The Spirit: "That is all right, that's nothing."

They said: "Were most of those who passed away in the Seven Divisions there?"

The Spirit: "Yes, they were there."

Since then, to-night, at least, I am sure that no fault of that kind could be found by any of our friends on the further side. We know with all our knowledge, with all our intellect, that they have the power to come, and with all our emotions we know that our love, respect, and admiration is the one force in the universe which can bring them here. I have no doubt that at this moment, had we only those eyes of power which are, I believe, gradually developing in the human race, that sense by which all psychic bodies can be known, if we only had that we would realise that this is a double meeting, and that we perhaps are the smaller half of it. We cannot doubt from all that we know of that power of sympathy that they are here—the men who died on the sea, the men who died on the land, and the men who died under the land, and the men, the heroic boys, who, almost before life had dawned upon them, gave their lives in the air for their country. We believe in the depths of our souls that they are here with us to-night. It matters not whether they died in the mud of Flanders, whether

they died in the chalk of Picardy, whether it was on the sands of Kut or Mesopotamia or Palestine, or whether they left their young lives among the swamps of Equatorial Africa. They have died at the ends of the earth, but we have the power, by our love, which is a real invocation, to draw them all to us to-night. We know it even as we know the span of that great roof above us.

They have done much for us, and we have to ask what we can do for them. They tell us one thing we can do is not to mourn for them. They tell us that their lives are spent in such ineffable happiness as they never could have dreamed of on this planet, and nothing on earth except their love for us causes them ever to think again of a world which is so immeasurably inferior in happiness and comfort to that which they inhabit. Therefore, they tell us not to mourn, because when we mourn it is the one thing which casts a cold cloud upon their perfect happiness. The other thing they tell us is not to look upon them as things forgotten and done with, to rule them out of life, but, go where we will, in our hearts to carry them with us, remembering that they are there and making them one of the family circle. That also they beg us to do.

There is much which they can help us to do. They can help us above all to do our duty, they can help us to fight a hard battle just as they fought a hard battle, and not to mind what the consequences may be. We have got this battle before us, and everyone can fight it out in their own little circle, fighting it with tact. We do not want to proselytise, but the day of sorrow and trouble is the day when we can approach a friend and perhaps set him on the right path. That is what we have to do—to fight this battle even as they fought theirs. They have won great things by their death—they have won, I have no doubt, a hundred years of peace in Europe. They have solved a great number of tangled political questions, they have straightened a number of crooked frontiers, they have allowed civilisation to go where barbarism once was unchecked, and, believe me, the greatest thing that will come through the war, the greatest thing that will come from their death is not political at all but religious. Their death has given us a tremendous driving force. The shock of this horrible catastrophe, steadying every man's mind, making him look hard at his old beliefs, has made him say that he has done with phrases and mere words, and wants to get to the facts, to get something which is solid and certain. It is their death which has caused us to take that line of thought and given us the power by which we may drive that line of thought into the heads of the whole human race and into their hearts. That, I believe, will be the permanent effect of the great movement which has gathered you and me together here to-night.

Miss Winnie Bowden then gave a fine rendition of the song "Vale" (Farewell).

MR. R. H. YATES

(President of the Huddersfield Branch S.N.U.)

Mr. R. H. Yates (Huddersfield):—I have lived in the joy of this Gospel for nearly thirty years. I have known some of the stern fights that our early pioneers had to make. I would pay my tribute to them to-night, as well as to those heroic souls whose memory and service and sacrifice we revere, because it is due to the work of those great souls of the past that such a meeting is possible to-night. In paying our tribute to the memory of those lads, I want to draw your thoughts to the fact that the world to which they have gone has been made a brighter world. They have found a greater happiness in that world, because when they got there they found that they were near to this world, and all the possibilities and joy of communion were theirs. If there had been a complete severance from all the love and tenderness of the earth life they would never have realised the real Heaven. The great burden of human sadness and suffering has been lifted on this side because that communion existed. We must see to it that this great highway of communion is kept open and free. If it is true, and I believe it is true, that they are going to play a real part in the reconstructive work of the future, then we must see that they can exercise the right to that for which they have made their sacrifices, a right to come into this world from the higher world and win for humanity that for which they fought and for which they paid the greatest price of all.

MR. PERCY R. STREET.

Mr. Percy Street, who has served overseas on four fronts, with the London Scottish Regiment, addressed the congregation, wearing his uniform. He told of a communication he had had with a friend who fell beside him on the field of battle. He said that one of the things which his friend said to him was: "There is one thing which makes me sad. I have been to the friends whom I loved and for whom I have given my life. But they don't know that I am here, they are blind to the sight of me, they are deaf to the accents of my voice. You in all probability will get through the struggle. Go back and give up the days that are yours ahead telling all the world of this great truth that we who have given our lives in the struggle are not out of it, but are very much in it, and that we only ask to be reckoned with as of yore."

"That is the message," said Mr. Street, "that comes to us from that great world of spirits to-night. They want to be reckoned with. They went at duty's call, and they laid their lives willingly upon the altar of service. The sacrifice was accepted, and they have passed hence to that greater world. We can raise buildings to their memory, we can keep their dependents,

but there is something else that we can do, something greater and more stupendous, which will make their sacrifice not in vain, but rather a thing of continuous glory and duty. We can open our hearts and lives to their coming, and recognise that one central fact of life, that they are living even though they have given their physical lives in the struggle for the right and the true. There is only one place for us to raise the sacred altar of spirit communion, and that is within the quietude of our own homes. It is not necessary to go to paid mediums. I say that it can be done, and is done, without the intrusion of paid mediums. In countless thousands of places, the sacred altar of communion is raised within the sanctity of the homes of those who have loved and lost. That is what we can do. They left their homes, so let us open the doors of communion, and raise the sacred altar there in the midst, and welcome them back to that place which they left. In doing that we shall build a greater monument than we can build with bricks and mortar—a monument of eternal love—and join hands with that arisen host.

After Mr. Street had finished, the Chairman said: Some years ago General Booth stood on this very platform paying a tribute to those soldiers of his religious Army who had gone on. He said, "They are with us to-day. I would to God that I could be the medium for giving you their message." His hope is an accomplished fact in thousands of experiences to-day. I want you to realise that this spiritualistic movement is making tremendous headway. One reason why it is making headway, and will continue to make headway, is that the weight of the spiritual world is behind it. We are not here as enemies of religion. We are here to rehabilitate religion by bringing back into it that dynamic factor which too often it has lost. Our tribute to those who have gone before is tinged with joy, for we know that their very going is a strength to us. Everyone who, with ripe experience, passes into the beyond is one more to help us, one more to inspire us, one more to strengthen us and help us to push along the car of progress. I am going to put the question to you to-night as to whether it is not a wise thing to recognise the presence of these unseen heroes around us. To-day statesmen are gathering around the peace table. Who have a greater right to influence the issues of peace than they who sacrificed their lives to make it possible? If only we could bring home to the world the great and tremendous fact that these people have a right to be considered, we would have a more righteous peace than could be got in any other way.

The service then terminated with the singing of the National Anthem.

** How many there were present who came simply in a spirit of inquiry it is not possible to know, but presumably there were some such. It can hardly be doubted that the meeting provided them with food for thought.

The present supplement to "Light" will carry the record of what took place at this memorable gathering to readers all over the world. Unfortunately it cannot give them the atmosphere of deep religious feeling that made the evening so wonderful, nor the passionate fervour with which the words spoken were winged. But, above all, it must fail to convey in full the solemnity of the scene in the great building, where to many there was an abiding sense of being encompassed about by a host of unseen witnesses—radiant presences, filled with joy at the progress of the world towards the great awakening from the sleeping ignorance of ages. It was this real communion of saints—perceived by psychics present—which made the gathering stand out majestically above any that has ever been held in this globe hall. It was a world event, and the effects of it will travel for ages down the corridors of Time.

THE ACTIVITIES OF THE SPIRITUALISTS' NATIONAL UNION, LTD.

This is an appropriate place in which to acknowledge the services of the National Union of Spiritualists, the most living force in the movement. Its leaders are men who would make their mark anywhere. Their methods are marked by vigour and fearlessness and are fired with the zeal for a great cause. When Sir Arthur Conan Doyle and Dr. Ellis Powell took the field they found in the S.N.U. the machinery of organisation ready to their hands, for it was the Union which undertook the work of arranging many of their meetings in Scotland, the North of England, and the Midlands. They are grateful for the help of such a centre of active organisation. Although well aware of certain differences of temperament and outlook in the South, we confidently expect that before long a similar centre of activity will arise in London, for the time is ripe. In the meantime, all who are with the "forward movement," and they are rapidly increasing in number, will join with us in appreciation of the work of the S.N.U., with its many thousands of adherents, under leaders who are as capable as they are zealous.

It may be mentioned that Mr. Ernest Oaten, the President of the S.N.U., is the editor of our contemporary "The Two Worlds," which will now more than ever be a quickening force in the journalism of the movement.

See May issue of "Nash's Magazine" for first of a series of articles of absorbing interest, by Sir Arthur Conan Doyle.

MEMORIAL SERVICE GIVEN REMARKABLE PROMINENCE in LONDON PRESS.

One of the most noteworthy and gratifying results of the great Memorial Service was the attitude of the London daily and evening newspapers on the day following the service. A very appreciable amount of space was devoted in the columns of all the principal papers to the outstanding features of the various addresses; the tone and manner of reporting the views of the speakers were indicative of respect and good feeling towards a body of men and women of whose sincerity and conviction there could be no doubt. The "Times," the "Telegraph," and the "Morning Post" gave a quarter of a column to the event, the "Daily Mail" and "Evening News" giving close on half a column each, and especially dealing with the address of Sir Arthur Conan Doyle. The "Daily News," the "Daily Chronicle," the "Daily Express," the "Daily Mirror," the "Daily Sketch," and the "Star" each reported the principal features of the addresses. In most cases there was no editorial comment, and the head lines given to the paragraphs were devoid of the sensational and grotesque that have been so prominent a feature in the Press lately when referring to the Spiritualist movement. We give below an extract from a lengthy paragraph printed in the "Evening Standard" of April 28, the whole report occupying nearly a column in a prominent position in this newspaper.

Extract from EVENING STANDARD, April 28th, 1919.

FALLEN HEROES! REUNION.

"THOUSANDS OF SPIRITS" AT ALBERT HALL

Silence was proclaimed in the Albert Hall last night in order that a large gathering of Spiritualists might concentrate their minds on the spirits of the departed, and draw them down to the human plane.

You could have heard a pin drop. Most of the audience were wearing white rosettes, which proclaimed the fact that they are satisfied that they have had communication with the other world. They sat in silence, concentrating their thoughts, some staring straight before them, others shading their eyes as if in prayer.

It was the memorial service for the fallen in the war held by the Spiritualists' National Union, and a speaker, Mr. Ernest Keeling, had just invoked the dead, and had spoken to them explaining why the meeting was held, and the gratitude of all present for the sacrifice made by the fallen.

The applause which greeted Sir Arthur Conan Doyle's speech visibly agitated the chairman. The clapping of hands is evidently not welcome at spiritual reunions.

The audience present last night showed how the belief in continuity of life has spread through all ranks of life. Every description of person was present: keen, hard-headed business men, officers, many workpeople, and, of course, a number of pallid, long-haired persons whose appearance suggested the occult; but they were by no means in a majority.

Other speakers emphasised the belief that there is no death, and that what we regard as death is simply a promotion to a higher life.

A MIGHTY HOST!

CLAIRVOYANT IMPRESSIONS. By TWO NOTED MEDIUMS.

It was very natural that in such a vast gathering as was assembled at the Royal Albert Hall many noted mediums and clairvoyants should be present. To those gifted with the power of second sight, or clairvoyance as it is called, the interior of the great hall must have presented an awe-inspiring spectacle. We were fortunate in obtaining brief descriptions of the scene that was invisible to the majority of those present from two well-known sensitives.

MISS MARY GORDON'S DESCRIPTION AND IMPRESSION

"Right from floor to dome I saw a great concourse of our heroic soldiers and sailors, the whole vast interior of the Albert Hall seemed to be thronged with them. On the platform, when Sir Arthur Conan Doyle spoke, I noticed particularly the presence of Mr. E. W. Wallis and Mr. J. J. Morse.

MR. VOUT PETERS'S DESCRIPTION AND IMPRESSION.

"My first impression was of the existence of a tremendous psychic power flooding the hall, a power too strong to be almost borne at one time. Next I was conscious of the presence of a host of spirits of all nationalities. There was an army of soldiers.

"I felt that the meeting was opening up a fresh aspect of life, not only for Great Britain, but for the whole world—there was a deep prevailing spirit of joy and victory over the scene. There was power generated to help the whole world. Many of the Pioneers of Spiritualism were present, and all were expressing jubilation. When Sir Arthur Conan Doyle spoke there was visible a beautiful wave of purple, indicating the triumph over death and despair.

THE APPEAL OF SPIRITUALISM TO HUMANITY.

MR. PERCY R. STREET.

Some of those who saw Mr. Percy R. Street, when he addressed the congregation at the Albert Hall last Sunday, may be surprised to learn that he is a leading trance medium and speaker. Vigorous in body and mind, alert, capable, of quick intelligence, he is an excellent corrective to the popular idea of a medium as a person sickly in body and of inferior mental calibre. Mr. Street served overseas for two years in the second battalion of the London Scottish Regiment, and saw much fierce fighting. We give below some passages from an article written for this page—we have not space for the whole of it.

We have a faith that can answer the soul's deepest questionings, and infuse into the heart of humanity the divine fire.

Spiritualism appeals to humanity, inasmuch as it supplies a deep craving of the soul. In the realm of science Spiritualism has pushed its outpost line of research beyond death and the grave, and territory once alleged to be unknowable is being surveyed, and man's true place determined as a being who survives physical death.

Spiritualism appeals to humanity by offering a reasonable philosophy of life and death. It consoles those who mourn, brings gladness into the lives of the sorrow-laden, and promotes health and joy. It appeals to humanity because it provides a complete answer to the age-old question, "If a man die, shall he live again?"

SPIRITUALISTIC PHENOMENA AND THE SCIENTIFIC SPIRIT

By ABRAHAM WALLACE, M.D.

THE passing on of Sir William Crookes and the meagre accounts contained in the ordinary Press of his connection with spiritualistic investigation have led all who have appreciated that distinguished scientist's work to wonder why it is that so-called orthodox scientists and rationalists have not yet realised the great work that he did during the years 1870-73, when he, with rare courage and much pertinacity in face of considerable opposition, laid the true foundations for the scientific investigation of so-called spiritualistic phenomena.

The Society for Psychical Research, moreover, has never fully estimated the paramount importance of the results obtained by him. No doubt certain prominent members of that Society have duly appraised his labours, but as a Society his experiences have been somehow put in the background of the extensive literature published by the Society since its inception in 1882.

That indefatigable worker, Dr. Richard Hodgson, after laborious research for many years, came to the same conclusions in regard to spiritualistic phenomena as Crookes had expressed many decades previously.

Lord Rayleigh, O.M., the most distinguished living mathematical physicist, in his address as President of the Society on the 11th ultimo, told his audience that he had been at first attracted to the subject by reading Crookes's "Notes of an Inquiry Into the Phenomena called Spiritual," published in "The Quarterly Journal of Science" for January, 1874, which paper was reprinted in the small volume, "Researches in the Phenomena of Spiritualism," by William Crookes, F.R.S., and issued in the same year. Lord Rayleigh, manifesting what

ought always to be the spirit of the true scientist, was anxious to obtain first-hand information on which he could form an independent judgment, instead of criticising without any experience, as so many pseudo-scientists and members of the clerical profession do to-day.

He found the opportunity of investigating the mediumship of one of Crookes's sensitives—Mrs. Jencken (Miss Kate Cook). D. D. Home, with whom Crookes had obtained most wonderful experience in good light, was unavailable. Lord Rayleigh obtained in his own house "a good deal not easy to explain away," but the result fell far short of what had been experienced by Crookes. Expressing one of the necessary hindrances in the investigation of all supernormal phenomena with scientific exactitude, Lord Rayleigh says:—"A real obstacle to a decision arose from the sporadic character of the phenomena which cannot be reproduced at pleasure and submitted to systematic experimental control." Crookes, in the paper referred to, has given an extract from a letter written by an old friend of his in regard to his extraordinary results, and remarks concerning him:—"The high position which he holds in the scientific world renders doubly valuable any opinion he expresses on the mental tendency of scientific men." His friend writes, and it is worth recording here:—"Any intellectual reply to your facts I cannot see, yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your power of observing and your thorough truthfulness, feel as if I wanted to see for myself: and it is quite painful to me to think how much more proof I want. Painful, I say,

SPIRITUALISTIC PHENOMENA AND THE SCIENTIFIC SPIRIT (continued).

because I see that it is not reason which convinces a man, unless a fact is repeated so frequently that the impression becomes a habit of mind, an old acquaintance, a thing known so long that it cannot be doubted. This is a curious phase of man's mind, and it is remarkably strong in scientific men—stronger than in others, I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken by much battering." This suggests the mental attitude to be observed by all who have been fortunate in securing satisfactory results in their investigations. They must exercise forbearance, and perhaps a degree of pity for those less highly privileged, even when adversely criticised or scornfully reproached by the Merciers, the Clodds, or the Donkins of the present day, as Crookes and Russel Wallace were by the Sharpeys, the Stokeses, the Carpenters and the Tyndalls in their early days. Russel Wallace says in reference to the adverse critics: "I learnt my first great lesson in the inquiry into those obscure fields of knowledge, never to accept the disbelief of great men, or their accusations of imposture or of imbecility as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest." Crookes, too, with a splendid introspection, reflects:—"The phenomena I am prepared to attest are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief—amongst others, the ubiquity and invariable action of the force of gravitation—that even now, in recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and these corroborated, as they were by the senses of all who were present—are not lying witnesses when they testify against my preconceptions."

It has been my honoured privilege to come into close contact with Sir William Crookes in his later years, when I had opportunities of appreciating his transcendent genius and his modest worth, and for realising, from frequent meetings and discussions, how he adhered so thoroughly to the truth of his

early results, always indicating that he had nothing to retract from the conclusions formed in the early seventies of last century, and shared in so conspicuously by his dear life's companion, Lady Crookes. Since her passing on, and until the last few months, he has been, as he declared in 1874, "seeking the truth continually," and his mental attitude, maintained to the last, was as it had always been, "that he had yet to learn that it is irrational to endeavour to discover the causes of unexplained phenomena."

His has been a notable example to follow for all true scientific students of supernormal phenomena.

One of the earliest investigators by experimental methods who manifested the same spirit, so conspicuous in Crookes, was Professor Robert Hare, M.D., Emeritus Professor of Chemistry in the University of Pennsylvania. He gave to the world his results of spiritualistic investigation as early as 1855. His labours have not been fully recognised, nor kept in remembrance by more modern investigators. He remarks:—"Like St. Paul in the case of Christianity I entered upon the investigation of Spiritualism with a view to refutation, but the very instruments with which I tried to accomplish that object produced the opposite effect." His scientific results led also to his higher moral, spiritual, and religious evolution, for he adds:—"The practical influence on my mind has been to make me far more happy, to remove all fear of death, and to render me more watchful as to my deportment in life—mourning for the dead now seems to be groundless, and, at all events, can be indulged only upon selfish consideration." Fortunately, psychic phenomena are being studied to-day in the spirit of Crookes by such distinguished scientists as Sir Oliver Lodge, Sir William Barrett, and others; and particularly following the experimental methods of Crookes we find Dr. J. W. Crawford, of Belfast, working with a family of sensitives, in conjunction with a company of willing invisible operators, where he can, more or less, control the conditions with most satisfactory scientific results.

Still further advancement in the near future may be hoped for, especially as the practical value of all these investigations is being recognised and appreciated by the thousands of mourners whose dear ones have passed into the Beyond, as witness the crowds at the Royal Albert Hall Memorial Service for those fallen in the Great War held on Sunday night last.

SPIRITUALISM AND MODERN THOUGHT

By MISS LIND-AF-HAGEBY

the Distinguished Lecturer and Authoress.

THE general breakdown of conventional religion is apparent to the most casual observer. Orthodoxy is losing its hold on all but the most superficial thinkers. It is not because men are growing less religious; it is because they seek reality and life in matters of supreme spiritual importance. The war has given a new poignancy to questions about the human soul, about moral responsibility, about life after death. It is the great human prerogative to ask questions. Science, religion, art, civilisation are the answers, tentative and imperfect, yet well worth the travail of the mind.

Spiritualism confined to table-turning, fortune telling, and interesting though sterile displays of commonplace psychic phenomena may conceivably exist by the side of conventional religion and hide-bound orthodoxy. A man may consult mediums as he consults bookmakers and find no new light on his Sunday morning obeisance in church. But Spiritualism conceived as an attitude of serious inquiry into problems that affect the present and future of the soul, into the nature of man and things, into the object of existence, is fraught with dynamic power of changing belief and conduct. Hence the hostility of the ecclesiastically fossilised mind. Hence the silly warnings about Satan as the director of every spiritualistic séance, about lunatic asylums as the ultimate place of reception for those who dally with spooks. At the present moment, Father Bernard Vaughan has transferred his attention from the Devil as the source of Spiritualism to God as the party injured by our efforts to find Him. Preaching at Farm Street last Sunday, he warned his audience against the dangers of "prying into the secrets of God." I cannot presume to know as much about God as does Father Bernard Vaughan, but of one thing I am certain: God is not in need of priestly protection in guarding the secrets of the universe. Moreover, we are endowed with reason and the hunger for knowledge by a divine law which inexorably demands the exercise of thought as the foundation of growth. The quarrel is between two conceptions of religious life which are incompatible. On the one hand, stagnation and blind acceptance of creed and dogma, handed down from the past, administered by priestly authority and inaccessible to new facts. On the other, spiritual movement, free and unfettered search for the greater revelation, full exercise of the powers of thought and judgment. The modern mind necessarily chooses the way of freedom.

Ecclesiastical hostility to spiritualism will some day be accounted one of the most remarkable features in the great history of human stupidity which is being written in the new alphabet of spiritual liberation. The doctrine of the immortality of the human spirit is the pivot round which priests and churches, creeds and sects revolve. Threats of Hell and promises of Heaven, purgation and punishment, hope and consolation, are all centred in this belief. It is a matter of paramount interest to millions of human beings, for there are very few who, like the

late Professor William James, declare themselves indifferent on the subject. Whilst the doors and windows of the Church are tightly closed and volumes of sermons and speculations on immortality are poured out before more or less somnolent congregations, there is a loud knock at the door. Spiritualism wants to enter, calls out: "This belief, this hope of yours can be tested, proved; the so-called dead are ready and willing to speak to you; they are alive with greater knowledge. Prepare yourselves for communion and entry into the light of a fuller understanding." But the priest will not listen, will not suffer the people to listen. Muttering something about necromancy or demons or lifting the veil, he rushes forward and bolts and bars the door. And the sermons go on and the light is withheld.

But the congregation dwindles. Too many heard the call and realised that food for the soul may be found without the Church, and the gathering round the torch-bearers grows day by day, to the confusion and reproach of theological negation. For the red-blooded Christians who left the pews of submission made a vital discovery: that Christianity is primarily spiritualistic, founded, maintained, and revived by the very messages, phenomena, supernormal occurrences, and psychic receptivity which are the essence of modern spiritualism. They found that the sacred life of Christ was an epitome of all the spiritual powers for which man is bidden to strive, that saints and seers and prophets were the mediums through which the stored-up wisdom of the spirit-world was poured into human minds.

Spiritualism is not only an antidote to the disease of religious stagnation. It breaks down the barrier, raised by ignorance and fear, between faith and knowledge, religion and science. Men have been taught to fear the encroachment of reason in the domain of belief. Spiritualism bids us use our judgment, test, verify, criticise. It shows that there is no hard and fast line of demarcation between scientific facts and religious verities. Trance, clairvoyance, psychometry, telepathy, materialisation of spirit-forms are amenable to test by scientific methods and instruments. The study of the higher faculties of the human mind and of the finer forces of nature may be approached from the religious or the scientific points of view. There is no intrinsic antagonism between them. It is merely a matter of classification.

There is overwhelming evidence in support of the conviction that we are entering on an epoch of *rapprochement* between "the dead" and "the living." Phenomena, once isolated and highly peculiar, will become general and accessible to observation and the test of common sense. There is an unprecedented development of mediumship and psychic gifts. The vast hosts of those who have passed the gate of death are seeking means of communication, of proving the deathless quality of love and spiritual affinity. When the bridge is built, the triumph of the human spirit, encased in flesh, will be complete. The future is in the hands of Spiritualism.

THE LC

It can hardly escape the interest of those who are interested in the spiritual well-being of the world.

In Spiritualism a that will open to the nearly closed to mankind all over the world are array of facts proclaiming convinced by first-hand is no death, and the scientific fact, as we

The London Spiritualism Society is a Society which year 1884. It was of affording information in psychological phenomena such a Society was more important than it is that all those who are inquiring into the and what it stands opportunity afforded be directed and given reverent manner in

The Alliance has of work conscientious out special favour during the long years has won the approval distinguished mind women of all denominations, expressed their help and insight to them into matters character.

The present movement is a very large one, of the Church, the Science, the Law, ture, Art and the of walk of life can be

The members library of thousands of physical research In its beautiful and convenience of thought. Attached Southampton Ro-

SOME NO

Mrs. PHIL

Author of "The Ro

There is a good applies to Spiritualism as action and reaction of the bad side good. Spiritualism is less attractive since goodness and sw probe its secrets. desecration of host of the evils credulity, vanity professions of all the weaknesses dishonest lawyer principles of equity; because fidence of their p no one would succine; a priest must beauty and princ

It is through burrow for the ever been won outer presentment we are not wor within. The ma extorted its dole step, far more st munication betw more. As in the ledge of the law seeking we assum plunged into mat him, and just as motors, wireless infinitesimal und

May 3rd, 1919.

May 3rd, 1919.

SPECIAL SUPPLEMENT of "LIGHT."

7

THE LONDON SPIRITUALIST ALLIANCE (Ltd.), AND ITS VALUE TO INQUIRERS.

IT can hardly escape the notice of anyone who is at all interested in the events which are reforming our country after the horrors and depression of the Great War, that there is a vast interest now being taken in social reconstruction and the spiritual well-being of the race.

In Spiritualism and the study of psychic science are the keys that will open to the whole world doors that for ages past have been nearly closed to mankind. To-day, hundreds of thousands of people all over the world are taking more than a passing interest in the array of facts proclaimed by those who have been convinced by first-hand knowledge that there is no death, and that continuity of life is a scientific fact, as well as a spiritual truth.

The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884. It was formed for the purpose of affording information to persons interested in psychical phenomena. The need of such a Society was never more pressing nor important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into the objects of Spiritualism, and what it stands for, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner in their search for truth.

The Alliance has been doing this class of work conscientiously, honestly, and without special favour to any sect or creed during the long years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help and insight that the Alliance has afforded them into matters of a spiritual and psychical character.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact people in every walk of life can be found on its roll.

The members of this Society enjoy the use of the magnificent library of thousands of works devoted to all phases of spiritual and psychical research, science and philosophy.

In its beautiful home, in the centre of London, the comfort and convenience of its members are catered for with every care and thought. Attached to the offices and library at 6, Queen Square, Southampton Row, London, is a well appointed hall in which

meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience of psychical research.

Such a Society as The London Spiritualist Alliance is essential to every man and woman to-day who has even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" and further, "What can we learn from those who have passed on which will help us to better ourselves here?"

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and it behoves everyone who reads this to communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

The weekly periodical "Light" is also published from the offices of the Society, and is the most cultured, high-toned, and sane of all the publications devoted to psychical research and spiritual reconstruction. It contains a weekly résumé of all news interesting to the world at large on matters that are so essential to every educated man and woman to-day.

Mr. Henry Withall, whose portrait we give on this page, is the President and Hon. Treasurer of the Alliance. He has the assistance of a capable Staff thoroughly acquainted with all matters connected with the objects of the Society, and we ask all who are interested to take full advantage of the opportunities offered by the London Spiritualist Alliance by becoming members, and in that way keep themselves abreast with the times, and through the increased knowledge to be gained thereby on matters so essential to one's spiritual welfare, progress a step further on the highway that leads to perfection.

All communications to be addressed to:—
The Secretary,
London Spiritualist Alliance, Ltd.,
6, Queen Square, Southampton Row, London, W.C.1.



Photo by T. FALL.
HENRY WITHALL.
PRESIDENT AND HON. TREASURER,
LONDON SPIRITUALIST ALLIANCE, LTD.

SOME NOTES ON SPIRITUALISM

by

Mrs. PHILIP CHAMPION DE CRESPIGNY,

Author of "The Rose Brocade," "The Mark," "The Five of Spades," etc.

There is a good and a bad side to most things, and that this applies to Spiritualism no one will be inclined to deny; in fact, as action and reaction are equal and opposite, the very badness of the bad side argues a corresponding superlativeness on the good. Spiritualism, unlike the whitened sepulchre, presents its less attractive side to the casual observer, reserving the inner goodness and sweetness for those who think it worth while to probe its secrets. The bad side gives us charlatans, dishonesty, desecration of most sacred feelings, cupidity, simony, and a host of the evils to which humanity is prone. It thrives on the credulity, vanity, and curiosity of others. But the accredited professions of all countries have their bad sides and thrive on the weaknesses of their neighbours. Because there have been dishonest lawyers no one would throw discredit on the basic principles of equity and justice or cavil at their further administration; because doctors have in some instances abused the confidence of their patients or extorted unjustifiable sums of money, no one would suggest the abandonment of the practice of medicine; a priest might break every law in the decalogue, but the beauty and principles of Christianity would remain unshaken.

It is through this outer shell of unloveliness that we must burrow for the loveliness within. Nothing worth winning has ever been won easily; if we are going to be discouraged by an outer presentment that may appear unattractive, even squalid, we are not worthy to win the pearl of great price that lies within. The mastery of the ocean, electricity, and the air has extorted its dose of lives and suffering; the mastery of the next step, far more stupendous than any before—the opening of communication between Here and There—is to cost as much and more. As in the case of every other line of advance in knowledge of the laws of God, we shall not find until we seek—but seeking we assuredly shall find. Man's consciousness has been plunged into matter to find his own solution of the riddles set him, and just as he has been left to solve the riddle of aeroplanes, motors, wireless telegraphy, the wonders of the stars, and the infinitesimal undulations of light, so must he find the answer

to this, the greatest of all—how to link up this world with that other subtler world, surrounding and interpenetrating our own, and convert into something more than a mere parrot cry the assertion: "There is no death!"

One of the objections so often urged is that all communications obtained through mediums are so banal.

But this is not so. Surely a study of the literature would tell that much. We get from the other side information which has proved both instructive and interesting; consolation which has lightened many aching hearts, and often very beautiful descriptions, and hints of conditions opening up quite new lines of thought, and proving very illuminating. It depends upon who speaks. Anyone who thinks and talks trivialities here will talk trivialities there. If we learn to say things worth saying here we shall say them when we get there. The terms of greeting are again a stumbling-block, but surely not reasonably so? It may seem on the surface that for anyone intimately dear to you merely to say, "How are you?" on finding himself in communication, is eminently unlikely. But what would he say? On this plane, in such emotional moments, we say nothing—a hand-clasp, a flash from eye to eye, a long-drawn-out embrace, expresses far more than words. Moreover, in the séance room there is the presence of the medium of which they on the other side are quite as conscious as ourselves, the third person, a stranger, before whom it is impossible to feel entirely frank and untrammelled. We should have felt the *gêne* of it on this plane.

A process of earnest investigation is the only means of earning a right to criticism. The man in the street should pause before offering an opinion on what is to him a sealed book. The man who only knows the earth is round because others have discovered it for him is quite ready to deliver an ultimatum on a field of scientific discovery inquiry upon the threshold of which those who know just a little more stand trembling with an eager question in their eyes. At this stage it is the scientific side of the facts gleaned by experience that should be insisted on rather than the mystic, as appealing to man's reason and intellect; when physical phenomena have done their work no doubt the higher aspects, through clairvoyance and clairaudience, of the inner knowledge will be recognised. At the present stage the appeal must be made to the eyes that see; the "eyes that see not," latent in all of us, and already developed in some, will doubtless be quickened into activity in the years before us.

THE BOOKS THAT WILL HELP YOU!

LIST AND PRICES OF SOME OF THE LATEST WORKS ON Spiritualism and Psychic Science.

ON THE THRESHOLD OF THE UNSEEN, By SIR WILLIAM BARRETT, F.R.S.

It is an expert physicist's Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death.

Cloth, 336 pages, 8s. net, post free.

THE UNDISCOVERED COUNTRY.

A Sequence of Spirit-Messages describing Death and the After-World. Edited by HAROLD BAYLEY. Introduction by SIR ARTHUR CONAN DOYLE.

Crown 8vo. Cloth, 6s. 5d. net, post free.

J. ARTHUR HILL'S New Book.

SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE.

Large crown 8vo. Cloth, 8s. post free.

Those who desire an authoritative statement of the facts about Spiritualism will find it in this readable book, which explains what Spiritualism and Psychical Research stand for; while to the student it will serve as an exhaustive Manual on the whole subject.

OBJECTIONS TO SPIRITUALISM (Answered)

By H. A. DALLAS.

New Second Edition Enlarged and Revised.

CONTENTS—Preliminary Difficulties. Is Spiritualism Dangerous? Wherein Lie the Dangers. Do the Dead Know of Earth's Sorrows? Do They Tell Us Anything New? Purposeless Phenomena. The Methods Employed. Causes of Confusion. What the Communicators Themselves Say. Impersonating Spirits and Fraud. Telepathy. Materialisations. The Responsibilities of Spiritualists.

Stiff boards, 127 pages, post free, 1s. 8½d.

"I HEARD A VOICE"; or, The Great Exploration.

By A KING'S COUNSEL.

This volume sets out most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters.

The author has not had any assistance from professional mediums. He has been converted to a confident and active belief both in the existence and in the benefit (if properly used) of such power, by the overwhelming evidence with which he has been confronted in his own family.

Cloth, Second Edition, 278 pages, 6s. 11d. net, post free.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body.

Cloth, 265 pages, 2s. 10d. net, post free.

"THE MINISTRY OF ANGELS."

Here and Beyond.

By MRS. JOY SNELL (A Hospital Nurse).

With a Foreword by the late REV. ARTHUR CHAMBERS.

Third Edition, 174 pages, 2s. 2½d., post free.

THE REALITY OF PSYCHIC PHENOMENA,

Raps, Levitations, &c.

By W. J. CRAWFORD, D.Sc.

Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra Mural Lecturer in Mechanical Engineering, Queen's University of Belfast, &c.

The absorbing record of a long series of scientific experiments, giving astonishing results, and leading to most remarkable conclusions. The book will surely mark an epoch in scientific literature.

Cloth, illustrated. 246 pages, 5s. 5d. post free.

RUPERT LIVES!

By THE REV. WALTER WYNN.

(Editor "The Young Man and Woman.")

This remarkable Book is a striking verification of Sir Oliver Lodge's "RAYMOND." It contains even more convincing evidence. Rupert Wynn was the Author's only son, who gave his life for Britain. His father—the Author of this book—entered upon his investigations in an utterly sceptical state of mind as to the possibility of spirit communication. This book records the Author's arrival at the certain belief that his son lives and is happy.

Paper Covers, 176 pages, 2s. 9d. net, post free.

THE WONDERS OF THE SAINTS IN THE LIGHT OF SPIRITUALISM.

By F. FIELDING-OULD, M.A.

(Vicar of Christ Church, Albany Street, Regent's Park).

With an Introduction by LADY GLENCONNER.

Contents:—Saints and Spiritualists—Sainthood—Voices—Levitation—Bilocation—Apparitions—Guardian Angels—Fire—Light—Stigmatisation—Music—Angels—Transportation—Apports—Heaven—Healing—Prayer—The Odour of Sanctity—The Spiritual and the Psychical.

Cloth, 128 Pages, 4s. 9d. net, post free.

THE NEW REVELATION.

By SIR ARTHUR CONAN DOYLE

"This book is his confession of faith, very frank, very courageous and very resolute. The courage and large-mindedness deserve cordial recognition."—*Daily Chronicle*.

Fifth Edition. 5s. 3½d. net, post free.

RAYMOND; OR, LIFE AND DEATH.

With Examples of the Evidence for Survival of Memory and Affection after Death.

By SIR OLIVER LODGE, F.R.S.

Eighth Edition. With 18 Illustrations.

"Sir Oliver Lodge's book sets the science of psychical research definitely upon a new footing."—*Times*.

"A very interesting and, what is more, a very courageous book."—*Spectator*.

Cloth, 403 pages, 11s. net, post free.

SPIRIT TEACHINGS.

Through the Mediumship of WM. STANTON MOSES (M.A. Oxon.) By Automatic or Passive Writing. With a Biography by CHARLTON T. SPEER, and two full-page portraits.

Eighth Edition. Cloth, 324 pages, 6s. 6d.

PRIVATE DOWDING.

A plain record of the after-death experiences of a soldier killed in the great war. And some questions on world issues answered by the messenger who taught him wider truths.

With Notes by W. T. P.

"There is a breadth of vision in it worthy of a great thinker, and a style which stamps it as literature. . . . No messages that I have ever seen are worthy to be named with the masterly prophecies in 'Private Dowding.'"—(Max Pemberton in *The Weekly Dispatch*.)

2s. 9d. net, post free.

GONE WEST.

Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A.

Cloth, 359 pages, 5s. 6d.

VOICES FROM THE VOID.

Six years' experience in Automatic Writing by HESTER FRANCES SMITH, with introduction by PROFESSOR SIR W. F. BARRETT, F.R.S.

These wonderful experiences are given with the most conscientious care by the Author, a daughter of the late Professor Edward Dowden, and are most helpful.

Cloth, 108 pages, 3s. 9d. net, post free.

All the above works can be obtained at the Offices of "LIGHT," 6, Queen Square, Southampton Row, London, W.C. 1., and will be sent at the Prices Quoted. Send Remittance with Order.

"LIGHT"

A Journal of

PSYCHICAL AND MYSTICAL RESEARCH

The most up-to-date publication on Modern Spiritual Reconstruction.

SIR ARTHUR CONAN DOYLE writes:—"You represent the most living religious cause now existing upon earth, the only conclusive answer against materialism."

PUBLISHED EVERY FRIDAY

Price 2d. or 10s. 10d. per annum, Post free.

To trial Subscribers "LIGHT" will be sent for 13 weeks for 2s. 6d. Post free.

OFFICE, 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1.

PRINTED BY THE ST. CLEMENTS PRESS, LTD., PORTUGAL STREET, KINGSWAY, LONDON, W.C. 2,
FOR THE PROPRIETORS OF "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1.

THE BOOKS THAT WILL HELP YOU!

LIST AND PRICES OF SOME OF THE LATEST WORKS ON Spiritualism and Psychic Science.

ON THE THRESHOLD OF THE UNSEEN,

By SIR WILLIAM BARRETT, F.R.S.

It is an expert physicist's Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death.

Cloth, 336 pages, 8s. net, post free.

THE UNDISCOVERED COUNTRY.

A Sequence of Spirit-Messages describing Death and the After-World. Edited by HAROLD BAYLEY. Introduction by SIR ARTHUR CONAN DOYLE.

Crown 8vo. Cloth, 6s. 5d. net, post free.

J. ARTHUR HILL'S New Book.

SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE.

Large crown 8vo. Cloth, 8s. post free.

Those who desire an authoritative statement of the facts about Spiritualism will find it in this readable book, which explains what Spiritualism and Psychical Research stand for; while to the student it will serve as an exhaustive Manual on the whole subject.

OBJECTIONS TO SPIRITUALISM (Answered)

By H. A. DALLAS.

New Second Edition Enlarged and Revised.

CONTENTS—Preliminary Difficulties. Is Spiritualism Dangerous? Wherein Lie the Dangers. Do the Dead Know of Earth's Sorrows? Do They Tell Us Anything New? Purposeless Phenomena. The Methods Employed. Causes of Confusion. What the Communicators Themselves Say. Impersonating Spirits and Fraud. Telepathy. Materialisations. The Responsibilities of Spiritualists.

Stiff boards, 127 pages, post free, 1s. 8½d.

"I HEARD A VOICE"; or, The Great Exploration.

By A KING'S COUNSEL.

This volume sets out most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters.

The author has not had any assistance from professional mediums. He has been converted to a confident and active belief both in the existence and in the benefit (if properly used) of such power, by the overwhelming evidence with which he has been confronted in his own family.

Cloth, Second Edition, 278 pages, 6s. 11d. net, post free.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body.

Cloth, 265 pages, 2s. 10d. net, post free.

"THE MINISTRY OF ANGELS."

Here and Beyond.

By MRS. JOY SNELL (A Hospital Nurse).

With a Foreword by the late REV. ARTHUR CHAMBERS.

Third Edition, 174 pages, 2s. 2½d., post free.

THE REALITY OF PSYCHIC PHENOMENA, Raps, Levitations, &c.

By W. J. CRAWFORD, D.Sc.

Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra Mural Lecturer in Mechanical Engineering, Queen's University of Belfast, &c.

The absorbing record of a long series of scientific experiments, giving astonishing results, and leading to most remarkable conclusions. The book will surely mark an epoch in scientific literature.

Cloth, illustrated. 246 pages, 5s. 5d. post free.

RUPERT LIVES!

By THE REV. WALTER WYNN.

(Editor "The Young Man and Woman.")

This remarkable Book is a striking verification of Sir Oliver Lodge's "RAYMOND." It contains even more convincing evidence. Rupert Wynn was the Author's only son, who gave his life for Britain. His father—the Author of this book—entered upon his investigations in an utterly sceptical state of mind as to the possibility of spirit communication. This book records the Author's arrival at the certain belief that his son lives and is happy.

Paper Covers, 176 pages, 2s. 9d. net, post free.

THE WONDERS OF THE SAINTS IN THE LIGHT OF SPIRITUALISM.

By F. FIELDING-OULD, M.A.

(Vicar of Christ Church, Albany Street, Regent's Park).

With an Introduction by LADY GLENCONNER.

Contents:—Saints and Spiritualists—Sainthood—Voices—Levitations—Bilocation—Apparitions—Guardian Angels—Fire—Light—Stigmatisation—Music—Angels—Transportation—Apports—Heaven—Healing—Prayer—The Odour of Sanctity—The Spiritual and the Psychical.

Cloth, 128 Pages, 4s. 9d. net, post free.

THE NEW REVELATION.

By SIR ARTHUR CONAN DOYLE

"This book is his confession of faith, very frank, very courageous and very resolute. The courage and large-mindedness deserve cordial recognition."—*Daily Chronicle*.

Fifth Edition. 5s. 3½d. net, post free.

RAYMOND; OR, LIFE AND DEATH.

With Examples of the Evidence for Survival of Memory and Affection after Death.

By SIR OLIVER LODGE, F.R.S.

Eighth Edition. With 18 Illustrations.

"Sir Oliver Lodge's book sets the science of psychical research definitely upon a new footing."—*Times*.

"A very interesting and, what is more, a very courageous book."—*Spectator*.

Cloth, 403 pages, 11s. net, post free.

SPIRIT TEACHINGS.

Through the Mediumship of WM. STANTON MOSES (M.A. Oxon.) By Automatic or Passive Writing. With a Biography by CHARLTON T. SPEER, and two full-page portraits.

Eighth Edition. Cloth, 324 pages, 6s. 6d.

PRIVATE DOWDING.

A plain record of the after-death experiences of a soldier killed in the great war. And some questions on world issues answered by the messenger who taught him wider truths.

With Notes by W. T. P.

"There is a breadth of vision in it worthy of a great thinker, and a style which stamps it as literature. . . . No messages that I have ever seen are worthy to be named with the masterly prophecies in 'Private Dowding.'"—(Max Pemberton in *The Weekly Dispatch*.)

2s. 9d. net, post free.

GONE WEST.

Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A.

Cloth, 359 pages, 5s. 6d.

VOICES FROM THE VOID.

Six years' experience in Automatic Writing by HESTER FRANCES SMITH, with introduction by PROFESSOR SIR W. F. BARRETT, F.R.S.

These wonderful experiences are given with the most conscientious care by the Author, a daughter of the late Professor Edward Dowden, and are most helpful.

Cloth, 108 pages, 3s. 9d. net, post free.

All the above works can be obtained at the Offices of "LIGHT," 6, Queen Square, Southampton Row, London, W.C. 1., and will be sent at the Prices Quoted. Send Remittance with Order.

"LIGHT"

A Journal of

PSYCHICAL AND MYSTICAL RESEARCH

The most up-to-date publication on Modern Spiritual Reconstruction.

SIR ARTHUR CONAN DOYLE writes:—"You represent the most living religious cause now existing upon earth, the only conclusive answer against materialism."

PUBLISHED EVERY FRIDAY

Price 2d. or 10s. 10d. per annum, Post free.

To trial Subscribers "LIGHT" will be sent for 13 weeks for 2s. 6d. Post free.

OFFICE, 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C.1.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 2,000.—VOL. XXXIX. [Registered as]

SATURDAY, MAY 10, 1919.

[a Newspaper.]

PRICE TWOPENCE.

Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Programme of Meetings for the Coming Week.

TUESDAY, May 13th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, May 15th—

For Members and Associates only.

At 4 p.m.— ... Meeting for Devotional Contemplation

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.

Lecture on "Trinities of the Religious Systems."

FRIDAY, May 16th, at 3.50 p.m.—

Members and Associates Free; Visitors, 1s.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

Written Questions of an impersonal nature bearing
on the Future Life.

Subscriptions to December 31st, 1919,

MEMBERS, One Guinea.

For Syllabus and further particulars regarding the work of the
Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

MAY 9TH, AT 7 P.M., SPECIAL MEETING, MRS. E. A. CANNOCK,
Clairvoyance.

SUNDAY EVENING NEXT, AT 6.30 P.M., DR. W. J. VANSTONE.

"The Mystic Quest from the Persian Aspect."

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St.,
and five minutes from Bond Street and Marble Arch Tube Stations.
Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 11TH.

At 11 a.m. ... MR. ERNEST MEADS.

At 6.30 p.m. ... MR. PERCY BEARD.

WEDNESDAY, MAY 14TH, AT 7.30 P.M., MR. A. PUNTER.

THE "W. T. STEAD" LIBRARY AND BUREAU,

22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, May 13, 7 P.M. ... MRS. WESLEY ADAMS.

THURSDAY, May 15, 3.30 P.M. ... PROF. JAMES COATES.

"At Home" every Monday afternoon, 4—6.

Members and their friends are welcome.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, May 11th, 6.30, ... MISS MARY MILLS.

WEDNESDAY, May 14th, 7.30 ... MISS MARY MILLS.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard
A. Bush attends to give information about the subject of Spirit-
ualism. Enquirers welcomed.

THE UNION OF LONDON SPIRITUALISTS

WILL HOLD THEIR

Eighteenth Annual Convention

At SOUTH PLACE INSTITUTE, FINSBURY, E.C.

(near Moorgate Street Station),

On Thursday, May 15th.

Chairman: MR. G. TAYLER GWINN.

Morning, 11 a.m.—MRS. MARY GORDON will open for dis-
cussion the subject, "Progressive Spiritualism."

Afternoon, 3 p.m.—MRS. E. CANNOCK will give Clairvoyance.

Evening, 7 p.m.—Speakers: MISS LIND-AF-HAGEBY, MR.
JAMES COATES, Ph.D., F.A.S., MR. ERNEST HUNT.

Vocalists: Miss Edith Bolton and Miss Nelly Dimmick.

Organist: Mr. C. W. Turner.

Admission free. Collection to defray expenses.
All welcome.

TOTTENHAM SPIRITUALIST CHURCH,

684, HIGH ROAD, TOTTENHAM, N. 17.

Wednesday, May 14th, at 8.15 p.m. sharp.

MR. THOMAS PUGH (The Coming Man)

Will give a Lecture and answer questions on

"HOW TO FORM HOME CIRCLES."

Meeting open to all.

Silver Collection.

Church of the Spirit, Surrey Masonic Hall, Camberwell

NEW CHURCH.

The above Church will hold their Services in

THE PEOPLE'S CHURCH, WINDSOR RD., DENMARK HILL
(near railway station) LONDON, S.E.

Opening Service on Wednesday, May 14th, at 7.30 p.m. JAMES
COATES, Esq., Ph.D., F.A.S., MRS. WESLEY ADAMS. Soloist—
Mrs. A. de Beaurepaire.

SUNDAY, MAY 18th—11 a.m.—MRS. A. DE BEAUREPAIRE;
"The Guides of the Church."

6.30 p.m.—MRS. EDITH MARRIOTT:
Address and Clairvoyance.

NOT SILENT IF DEAD!

By H. (HAWEIS). Through the Mediumship of Parma.

"From beginning to end it is wholesomely and ardently good."

LIGHT.

Fourth Edition. Cloth. 195 pages. Price 2/11 post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

NOW READY. NEW EDITION.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses
("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits.

Eighth Edition, Bound in Cloth, 324 pages, price 6/- net,
or post free 6/6.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

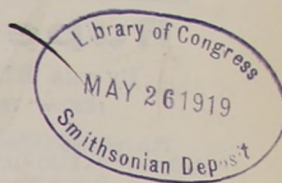
By E. HOWARD GREY, D.D.S.

With a Preface by J. J. Morse.

Political, Religious, and Spiritualistic. Details of many
incidents describable as Physical Phenomena, as "Lights,"
Rappings, Sounds, Levitations, Healings, Predictions.
Prophecies, Aerial Music, D. D. Home, Stainton Moses, &c.

Cloth, 582 pages, 5/6 post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.



Rupert Lives!

By THE REV. WALTER WYNN.

(Editor "The Young Man and Woman.")

This remarkable book is a striking verification of Sir Oliver Lodge's "RAYMOND." It contains even more convincing evidence. Rupert Wynn was the Author's only son, who gave his life for Britain. His father—the Author of this book—was stricken with poignant grief, but was assured by Miss Estelle Stead that his son was living, and would speak to him if only he allowed him to do so. Entering upon his investigations in an utterly sceptical state of mind as to the possibility of spirit communication, this book records the Author's arrival at the certain belief that his son lives and is happy. At the end of the book will be found a letter from Mr. J. A. Hill (Author of "Man is a Spirit").

Paper Covers, 176 pages; 2s. 9d. net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2½d. NET POST FREE.

It should prove invaluable to all Lyceums for use of officers and Liberty Groups' study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

JUST PUBLISHED.

VOICES FROM THE VOID.

Six Years' Experience in Automatic Communications.

By HESTER TRAVERS SMITH.

With Introduction by Sir W. F. Barrett, F.R.S.

Cloth, 108 pages, 3s. 9d. net post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1916 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 ls. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan, Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, Strain, &c.; free by post from the author, 26, New Cavendish-street, London, W. 1. Mayfair 6821.

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Home of Rest, Brighton. Medical, Maternity and Elderly Patients. Kind home, with loving care; Doctors' references. Mrs. Everett, 27, Montpelier Crescent, Brighton.

"The Larger Spiritualism" and "The Place of Jesus Christ in Spiritualism" (4th edition). Two important pamphlets by Richard A. Bush F.C.S. Each, post free, 5d. Obtainable from the author at Morden, Surrey, or office of "LIGHT."

Wanted, situation as working housekeeper to gentleman. Spiritualist. Good references. Apply Mrs. A. Sanders, 167, Lymington road, Torquay.

The Wonders of the Saints in the Light of Spiritualism.

By F. FIELDING-OULD, M.A.

(Vicar of Christ Church, Albany Street, Regent's Park).

With an Introduction by Lady Glencorner.

CONTENTS:—Saints and Spiritualists—Sainthood—Voices—Levitation—Bilocation—Apparitions—Guardian Angels—Fire—Light—Stigmatisation—Music—Angels—Transportation—Apparitions—Heaven—Healing—Prayer—The Odour of Sanctity—The Spiritual and the Psychical.

Cloth, 128 pages, 4/9 nett, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

JUST PUBLISHED.

Concentration and Character Building.

By Dorothy Grenside.

A Practical Course in Concentration, Thought Control and Character Building.

144 pages, 2/8 net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

A COURSE OF

Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character. The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued at ONE GUINEA, this complete course of full practical Instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 7/- nett, post free.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C.1

THE NEW REVELATION.

By ARTHUR CONAN DOYLE.

This book is his confession of faith, very frank, very courageous and very resolute. The courage and large-mindedness deserve cordial recognition.—*Daily Chronicle*.

Sixth Edition, 5/3½d. net, post free.

LIGHT Office, 6, Queen Square, Southampton Row, W.C.1.

JUST PUBLISHED.

A NEW HEAVEN.

By The HON. GEORGE WARREN RUSSELL.

In this very striking story the Life after Death is described as one of intellectual activity and fulness of opportunity: an existence where the inequalities and wrongs of this world are righted. Mr. Russell is the New Zealand Minister of Internal Affairs and Public Health, and is one of the best known public men of the Dominion.

Cloth, 248 pages, 7s. 5d. net, post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C.1.

MEDIUMSHIP EXPLAINED.

By E. W. & M. H. Wallis

CONTENTS: The Sacred Office of Mediumship; What is Mediumship? Effects, Phenomena, Difficulties and Delights of Mediumship; Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

Boards, 96 pages, 2s. 2½d. post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C.1.

A small Book of Verse entitled "Summer Songs among the Birds," by Miss Elise Emmons, an American lady, has been issued from the press. It contains several poems which will attract Spiritualists. One bears the title, "There are no Dead," and the "Spirit Friends," "Our Angel-Guest"; while "The Miser" touches on the doctrine of Re-incarnation. The poetical introduction is contributed by Miss Lilian Whiting. It is bound in white and gold, 2s. 6d. net. John M. Watkins, Publisher, 21, Cecil Court, Charing Cross-road, London, W.C. 2.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 2,000.—VOL. XXXIX. [Registered as] SATURDAY, MAY 10, 1919. [a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.
Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 51, Paternoster-row, London, E.C. 4.

THE ALLIANCE MEMORIAL ENDOWMENT FUND.

GIFT OF £1,000.

ANOTHER £1,000 PROMISED.

In LIGHT of April 12th last we were able to announce that F.L., a retired business man who recognized the tremendous importance of our subject, had undertaken to give £1,000 on condition that another £8,000 was collected by the end of the present year, to make up the sum required, namely, £10,000. He has now, with characteristic generosity and public spirit, handed us at once this munificent sum, in the hope that it may act as a strong inducement to other benefactors to come forward with the funds which are so urgently needed for furthering our work.

Good impulses are catching. We have now received another promise of £1,000 from a gentleman in Wales, who, while desiring to support our cause, also wishes to perpetuate the memory of his son, who was lost in the steamer Carthage, torpedoed at sea on July 10th, 1918.

Who will be the next to come forward?

NOTES BY THE WAY.

The high spirit of confidence which led to engaging the Royal Albert Hall for the great Memorial Service has been thoroughly justified by results. The meeting was a fitting climax to the Spiritualist activities of our time. It was a land-mark in the history of our movement, and prepared the way for the militant side to organise itself and to come forward armed for the fray. At the same time, of course, care will have to be taken that the spiritual aspect is not hampered in any way by too close attention to externals. Hitherto ours has been a "Quietist" movement, and it has largely neglected that side of its mission which demands executive and business efficiency. That side has had to be worked under the severest handicap, relying mainly on volunteer workers. Many were only able to give what time they could spare from their business of bread-winning. And here it may be said there have been shown many fine instances of self-denial and self-sacrifice on the part of men in the humblest walks of life. They have devoted their best efforts to the service of the cause, without fee or reward. Now we are at the beginning of a new order of things. In the face of great difficulties, many earnest and practical-minded people are setting themselves to work to extend the side of energy, order and method. Along these lines there is abundant scope for development, and if the movement is to grow and flourish, as it promises to do, there

is important work to be done in this direction. Nor must it be left in the hands of a few enthusiastic ones. The spirit must permeate all ranks.

* * *

It has been the misfortune of Spiritualism that many of its public expositions have been conducted in circumstances the reverse of dignified. It has suffered from contact with stupidity and cupidity, and its enemies have made the most of their numerous opportunities of holding it up to ridicule. The issues which it involves being immeasurably greater than those of any mechanical discovery, its reality is not to be so easily and quickly vindicated. But its time is near at hand. The great things move slowly, and often reveal their approach in ways little suspected by those who watch only for some external manifestation. The life of the world to come is related in essence to the interior world of humanity, and its light will have dawned in many minds before it gains fulness of expression on the outward side of things. But that expression will infallibly arrive sooner or later, and then the intellectual *tabu* will be finally removed. Progressive intelligence will cease to preserve reticence, or to trim and equivocate out of deference to ignorance or prejudice. Indeed, that time has come already. There are signs of it on every hand.

* * *

In an article, "The Plain Man and Spiritualism," the "British Weekly" says:—

The place occupied in the last generation by such men as Crookes and Russel Wallace is filled to-day by Sir Oliver Lodge and Sir Arthur Conan Doyle. . . . The historian and novelist whose books, in cheap translations, may be discovered in the remotest villages of Europe, is a missionary of whom Spiritualism may indeed be proud, for he has every qualification that appeals to the plain man.

After discussing the dangers and uncertainties of the subject the writer of the article (presumably Sir William Robertson Nicoll) concludes:—

Let men and women of science push the subject as far as they please. Great warships have the right and perhaps the duty to "live dangerously." Little craft should beware of sunken mines and keep out of the danger zone.

Very good. As we read the article we recalled the fact that before we could get motor cars on the road we had to repeal the law which ordained that engine-driven carriages on the highway had to be preceded by a man carrying a red flag.

* * *

A remarkably effective point in Sir Arthur Conan Doyle's speech at the Albert Hall was his reference to the advanced stage reached by Japan in psychical matters. In regard to this, it is interesting to recall that some years ago one of the great men of Japan remarked caustically that Europe did not appear to feel any particular interest or respect for Japan until it began to develop itself in that form of civilisation that is expressed in armaments of war.

SINCE I am coming to that holy room
Where with the quire of saints for evermore
I shall be made Thy music; as I come
I tune the instrument here at the door.
And what I must do then, think here before.

—JOHN DONNE.

THE ALBERT HALL MEETING.

By F. R. SCATCHELD.

Gratitude for the past, joy in the present, hope for the future. These were the great keynotes of the epoch-marking meeting at the Albert Hall. It is an event which will live for all time in the memory of those privileged to be present. Listening to speaker after speaker it became clear why all the greatest men have been, are, and must ever be Spiritualists. True, there are great men who have not been, and are not, Spiritualists, but it is the Spiritualist alone who can play upon the whole scale of human existence. Others confine themselves to one or more octaves, but the Spiritualist alone can truly "look before and after" and thus act wisely in an ever-living present, because he alone can order his life with just regard to past experience and future consequence.

Only a Spiritualist can plead, with a Sir Arthur Conan Doyle, for the rights of the living dead; only a Spiritualist can base, with a Dr. Ellis Powell, his plea for social justice on a knowledge of the continuity of life. It does not follow that all who are Spiritualists in principle know themselves to be such, but they not infrequently rebuke self-confessed Spiritualists by their unconscious witness to the great truths for which Spiritualism stands.

The day after the signing of the Armistice I was present at a conversation between the Greek Premier and a well-known writer, a Spiritualist. Said the latter:

"How sad it is to think of the price paid for to-day's gladness—of the numberless parents mourning the loss of only sons, of the thousands of young lives cut off in early manhood, who would have so rejoiced to see this day."

M. Venizelos broke in with a world of feeling in his earnest eyes and voice:

"Do you not think," he expostulated gently, "that this day is their day, too; that in this result they find their exceeding great reward; that they are rejoicing for us, and with us, to a degree that we here, from our more limited standpoint, cannot rejoice? Believe me, it must be so. They see and know that their sacrifice has not been in vain. Were this not true, life itself would be void of all significance."

Those who have read the great statesman's speeches with regard to the League of Nations cannot fail to have remarked how he bases his most powerful appeals on its behalf on keeping faith with the men who entered the war believing it to be a war to end war, and he always reminds us that if we fail them in this respect, they will feel that their sacrifice has been in vain. Such as he belong to our great and growing company by whatever name they may be called.

Sir Arthur Conan Doyle's "Sherlock Holmes" is as widely known in Europe as in England. "He is a political Sherlock Holmes" is a form of eulogy often made use of by foreigners of all nationalities, when describing some far-seeing statesman, and no event will have wider significance in the history of Spiritualism than the accession to its ranks of the creator of that fascinating personality.

SOME IMPRESSIONS BY D.R.

Nothing defeats human enthusiasm when set on a definite object, even when that object is only attending a meeting. As we struggled through driving snow and sloppy snow up Exhibition-road on the evening of the 27th ult., we thought that surely such exceptional weather conditions would seriously affect the attendance, but the sea of faces which greeted our vision on entering the Albert Hall agreeably dispelled that anticipation. Happily, the promise of Spring is not to be denied and as we write, on the following morning, Winter seems for the moment to have exhausted himself in his desperate efforts to delay her advent—much as have the adversaries of our movement, who, as Sir Arthur Conan Doyle remarked, appear to be now reduced to an unseemly levity as their only weapon, a weapon far more likely to cut the hand that wields it than to injure the cause against which it is aimed. Sir Arthur is in no wise discouraged by the "Hindenburg line of ignorance and theological barbed-wire entanglements" by which we are faced. "We mean to go through it all." One obstruction which has been growing of late, Mr. Oaten swept aside in a single emphatic sentence at the close of the meeting—the idea that Spiritualism is somehow opposed to religion. "We are not here as enemies of religion, but to help religion by putting into it a dynamic factor which it has long lacked." Dr. Ellis Powell's eloquently phrased address proved not only that a keen lawyer and man of affairs may be both a good Churchman and a fully convinced Spiritualist, but, incidentally, by many an apt quotation, that the poets, too, are, at heart, one with us. Mr. Yates reminded us that if communion with the other side meant to us the lifting of a great burden of suffering, it must be equally true that there could be no real heaven for our friends and dear ones in the beyond if they were cut off from all the love and tenderness of earth and all the interests of the life they had left. Our brave lads who had passed over had a part to play in the coming reconstruction of society. They had rights on the earth plane as well as in heaven, and we must see that those rights were recognised.

Lastly, Mr. Percy Street made a much applauded appeal for the cultivation of mediumship in the home. That was the one place in which to erect the sacred altar of spirit communion; in doing so we should be raising a nobler monument to our brave heroes than any which could be built of bricks and mortar. All the speeches were crisp, clear-cut pronouncements, and the whole proceedings, including invocation, organ solo, hymns, and Miss Winnie Bowden's two lovely solos, were over by ten minutes past nine. The organisers of the meeting well deserve the most hearty congratulations on the excellent way in which the evening's programme was arranged and the success with which it was carried out.

AS VIEWED FROM THE SPIRIT SIDE.

Some interesting views were expressed regarding the Memorial Service at the Albert Hall by Mrs. Wallis's control, at the weekly meeting at Queen-square, on Friday, the 2nd inst. What was said was in reply to a question asking for an impression of the proceedings from the spirit side. The following is a summary:—

"The whole space of the hall, which might appear empty to the ordinary vision, was crowded with spirit friends. I do not know how else to describe it. The physical walls, moreover, in no way limited their number. Many of the spirits were doubtless visible to those who had the discerning eye. I should hardly judge, however, that anyone yet in the body could see the whole of the great concourse that was present."

Asked if the spirit side was pleased with the meeting, the control answered in guarded terms:

"To a certain extent they were pleased," he said; "but they would have been better pleased if more people had been able to attend, because the larger proportion of those present were already convinced, and the object of the workers on the spirit side, equally with those on earth, was to spread the truth of survival."

The question was asked whether at such a gathering there was not generated a force which could be manipulated by the spirit people and converted into a healing power which might beneficially affect the physical condition of many.

The reply was: "Much of that would certainly occur, but I would point out that a special result of such a meeting is inevitably to quicken and to direct to oneself the forces of Infinite Life."

"IS THE HOUR OF DEATH PRE-DETERMINED?"

C.E.B. (Colonel) writes:—

Mr. Fielding-Ould's attitude of mind is amazing. I had thought that the raw facts forced on our notice by the war must have destroyed all this loose thinking and the soft, comfortable, stay-at-home beliefs held before the war.

Would Mr. Fielding-Ould dare to try and comfort the poor woman, whose case I quoted, by telling her that God, who could have prevented it, permitted the catastrophe that blasted her life, in order that feelings should be excited in others of compassion, righteous indignation, and active succour! And if Mr. Ould is not prepared to endorse this explanation, what explanation is he prepared to offer?

Moreover, he has in no wise replied to my arguments: that facts show that the innocent and good do suffer, and have suffered, cruelly at the hands of man and of Nature, and fully as much as the wicked and Godless: "the rain falls on the just and the unjust"; and, secondly, that a direct and continual interference in and direction of the physical affairs of the world appears to be incompatible with the exercise of the free will given to man to work out his own salvation. The spiritual means have been indicated and revealed, but man is free to use those means or to neglect them.

Mr. Fielding-Ould will not descend the stairs and walk in the street without placing himself in the care of God. If he slip on a piece of orange peel, fall and break his leg and become a cripple for life, will he conclude that some action of his had caused God to withdraw His Divine protection?—or would he think that the "accident" was brought about in order that some passer-by should feel sorry for him and act the part of the Good Samaritan?

Mr. Fielding-Ould has quoted a saying of Christ, but were those "earthly things" given to the persecuted Early Christians? I will conclude by quoting another saying of the Master: "In this world ye shall have tribulation, but be of good cheer, I have overcome the world." Aye, He has shown us how we can rise superior to the accidents and catastrophes of this world, how to pray for spiritual gifts, and doing our humble little bit to bring about His Kingdom on earth, to fix our hopes on the life after this.

"THE NATURE OF TRUE PRAYER" (Crystal Press, 1/6 net), a booklet by Mr. F. L. Rawson, aims at helping humanity to gain a knowledge of prayer as taught by Jesus Christ.

The lecture by Mr. Thomas Pugh on Wednesday evening, the 14th inst., at the Tottenham Spiritualist Church (see advt.) on "How to Form Home Circles" is of such interest that we gladly call attention to it here. It will be observed that the meeting is an open one.

FROM THE LIGHTHOUSE WINDOW.

The "Christian Commonwealth," with commendable enterprise, has published as a supplement the address of the Rev. F. Fielding-Ould, M.A., on "Spiritualism and Christianity," delivered at the London residence of Lord and Lady Glenconner.

The appeal of a Church of England clergyman to his Bishop to appoint a commission of clergymen to hear evidence in favour of Spiritualism is surely a highly significant sign of the times. Yet with that fact we are face to face to-day. At the meeting referred to in the preceding paragraph Mr. Fielding-Ould announced that he had that day written to the Bishop of London in the terms already indicated.

We have constant and lively feelings of gratitude to the many friends, some of them in humble life and others in more exalted spheres, who, bound in fellowship by devotion to a common ideal, give us ever freely of their aid and advice, and who are each a centre of information and help to inquirers. That spirit is spreading, and it is of the happiest augury for the future.

Madame C. Borderieux, of the Société des Gens de Lettres, Paris, has written to the Rev. Walter Wynn, of Bradford, author of "Rupert Lives," a book which is attracting wide attention, saying, "I am very pleased to inform you that, having asked the great scholar, Camille Flammarion, his opinion of your book, 'Rupert Lives,' he replied that it had greatly interested him, and that he found it more precise even than Sir Oliver Lodge's 'Raymond.' He encouraged me very much to translate it."

The retiring collection at the Albert Hall meeting for the St. Dunstan's Home for Blinded Soldiers amounted to £18 ls. 3d. We understand that after the payment of all expenses of the meeting there will be a substantial surplus.

Sir Arthur Conan Doyle expects to lecture on "Death and the Hereafter" at the Queen's Hall, on Sunday mornings, June 15th, 22nd and 29th, at eleven o'clock. These lectures will be, in the main, the same as those Sir Arthur has been delivering in the provinces to enthusiastic audiences. Many Londoners have expressed a desire to hear them. The Queen's Hall, the only fitting hall for the purpose, is engaged in the afternoon and evening, and thus the morning was the only time of day available.

In the "Evening News" of the 2nd inst., "The Londoner" discourses on May as the month when dead men have power, and he tells how the ancient Roman householder drove from his house the flocking ghosts at this period. He thinks we should follow the Roman custom: "It seems a wise one." And he tells us that just now it seems to him as though half his neighbours were meddling with necromancy and the other half were begging them to keep away from it. As we know nothing either of "dead men" or necromancy, or the weird kind of ghosts in which "The Londoner" believes, we cannot say that we are much impressed by the argument.

THE excellent portrait of Dr. Ellis Powell in our Supplement last week was reproduced from a photograph by Messrs. Elliott and Fry, Ltd., 55 and 56, Baker-street, W.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—J.S.B., 2s. 6d.; Mrs. E. Coghlan, 10s.; the Pontypridd and District Propaganda Committee, £1 11s.

"VISION" is the felicitous title of a new magazine, edited by Dorothy Grenside and Galloway Kyle, devoted to mysticism and spiritual reconstruction. In an article proclaiming the purpose of "Vision" psychic phenomena are well described as "the spear-heads piercing the wall that material man has raised between himself and the Vision Splendid."

"THEOU SOPHIA, ANALYTICAL LESSONS IN THE WISDOM OF THE DIVINE MYSTERIES," by Holden Edward Sampson (Kegan Paul, Trench, Trübner and Co., Ltd., price 8/6 net), is a book published at quite avoidable disadvantages. The Preface, written by a friend and disciple of the author, begins by a gratuitous attack on its prospective readers who are not fellow-disciples, after the manner of the legendary Irishman at the village fair. A knowledge of elementary psychology, or a modicum of the charity that thinks no evil, would have prevented the ascription of "thief and robber" to the ordinary individual. The dialogue method of exposition, the Master asking questions that the Disciple answers, can be effectively employed; but when it goes on for 345 pages as in this work, there is too much of a good thing. In respect of the matter of those many pages, it is a curious case of old wine in new bottles, rather than of "new wine in old bottles"—the new bottles inferior to the old ones. The author's pretensions are nothing less than to the discovery of "the secret of knowing"—Gnosticism—that self-same secret by which the ancient Philosophers knew without being told in any verbal method of speech. No evidence of this discovery is given.—W.B.P.

"SPIRITUALISM GONE MAD."

By G. VALE OWEN (Vicar of Orford, Lancs.).

A REPLY TO FATHER VAUGHAN.

I have before me a report, appearing in the "The Daily Dispatch" for April 28th, of a sermon on the subject at the head of these notes, preached by Father Vaughan on the previous day. I reproduce extracts from this report in inverted commas, with my own reflections in brackets.

"Never since the world began was there so dangerous a time as the present for indulging in the perils of necromancy."

(Possibly, and yet one feels that any time is dangerous to indulge in perils of any kind. Be that as it may, what the preacher has evidently in mind is the widespread interest in Spiritualism. And here we have that note of fear which has always so sterilising an effect on the orthodox mind. But its enunciation is as fatuous as its tenure is cowardly, for the average Briton is a hard-headed individual. Shew him you entertain fear of any subject and he instinctively begins to have a distrust, not of it, but of you.)

"To those who had given themselves the trouble to study the subject impartially," etc., etc.

(That last word is a good one. Impartial study is just what we demand. Some years ago I, myself, felt it my duty to give myself this trouble. But I also felt that I could not study the subject "impartially" unless I also studied it experimentally. Is this the connotation Father Vaughan gives to the word? If not, why not? Fear?)

"The human family had gained nothing so far, but had lost much in trying to lift the veil and to see into the Great Beyond."

(Oh! Yet, He "opened the Kingdom of Heaven to all believers." I believe the Church in which Father Vaughan ministers claims to do likewise, following so excellent an example. They have made, as some of us think, rather a muddle of it, as also has my own branch of the Church, and yet I am charitable enough to hope that, although on both counts "the human family" has "lost much," it has gained something.)

"Who would venture to tell the number of persons who had been mentally unhinged, morally undone, and physically ruined by attempting to force the locks of the gates of Death, and to pry into the secrets of God?"

(Not I, certainly. Most of us have a more useful occupation than following that will-o'-the-wisp at this time of day. It is out of date, and we are not to be caught that way any more. The late Dr. Forbes Winslow, the eminent mental expert, made that mistake some years ago, but was honest enough to own up later. His example should suffice. But Father Vaughan's question is quite apparently a question only in form. In fact, it is an accusation. That accusation is a lie, for the uttering of which there is no excuse. For evidence that the practice of spirit communion is no more dangerous—mentally, morally or physically—than the practice of religion has been published so widely that it is impossible that anyone who has "given himself the trouble to study the subject impartially" should not have come across it, and that repeatedly. I would commend to this reckless preacher's impartial and very careful study the 9th chapter of the Gospel according to St. John. It contains a bit of history concerning his own ecclesiastical ancestors.)

"THUMB CLOCKS."

A. D. L. writes:—

In LIGHT for April 19th appears an article entitled "The Lost Ring," in which a lost ring is stated to have been found by means of the swinging of a suspended ring in a tumbler.

Will your readers try the following experiment at home and see how infallibly it proves a success. Tie a ring on to a thread a few inches long, or tie a very narrow ribbon or tape round a farthing or threepenny-bit. Hold the end of the ribbon or thread between the thumb and forefinger, rest the elbow on the table and hold the ring or coin into a cup. The ribbon must pass over the ball of the thumb. The arm and hand must be held perfectly still. After a while the ring will swing to and fro and it will strike the sides of the cup exactly the number of hours by the clock, striking to the nearest hour. For instance, at twenty to twelve it would strike twelve. At ten past three, it would strike three. When it has struck the correct number of hours, it will cease to swing to and fro and will begin a rotary motion; then if one waits a short time it will again take on the backwards and forwards direction and strike the correct hour.

While the hour is being struck, one can feel the pulse in one's thumb-ball beating forcibly, then becoming imperceptible again when the ring stops swinging.

If any movement of the hand is made the striking will stop, and will begin again after a few seconds if one keeps quite still.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

ON TRANSITION STAGES.

Those who seek a solution to some of the problems of life as it is lived to-day should endeavour not only to take large views, but to understand the purpose of the Intelligence which works in and through human evolution. Human development being but at its beginnings, since the lower animal stages have still to be completely outworked, it proceeds more or less by a series of violent oscillations, an extreme in one direction being offset by an equal extreme in the opposite direction.

Let us take one or two concrete instances. A Church—let us not be invidious by naming any particular Church—is given the ministry of healing, and neglects it for ages, recognising only mechanical and materialistic methods of coping with sickness. The extreme of indifference is reached, and then there is a strong reaction. Healing cults and “sciences” spring up. They are full of fire and vehemence, each carrying its particular idea of the spiritual nature of life to almost insane lengths. There is no such thing as disease, no such thing as matter! Every power is in the Divine mind which can cure everything! Faith, prayer, denial of matter, and kindred methods are advocated after the manner of a showman with a big drum.

A certain number of remarkable cures are effected, which the stagnating mind of the orthodox puts contemptuously down to “faith” on the part of the patient, as though faith were a trifle of no consequence, and it were wrong to be cured by any but the regulation treatment, as prescribed by the particular “Trade Union” concerned. Cures are wrought by apparently eccentric methods and the “judicious,” as Shakespeare called them, while they do not exactly “grieve,” are mightily perplexed. There is no real reason for perplexity. The dull insanity of materialism must be corrected by the more divine insanity of Spiritualism, using the word in its larger sense, in which it must distinctly include all the forms of transcendental healing.

Spiritualism, in its more restricted sense as confined to the cultivation and study of the psychical side of humanity, came as the reply to ages of soul-deadening tradition, in which the facts of the interior life of the soul became swathed in a kind of mist, or lost to sight altogether. The materialist derided the facts, as something to which he was not accustomed. The pietist cried out upon them. Contact with cold facts instead of nebulous imagery made him shudder. And again the “judicious” were bewildered. The thing was perhaps real but—it was so eccentric and abnormal.

They did not realise that it must appear so partly by contrast with conditions which were classed as normal chiefly because they were old and crystallised, and partly because it was for a wise purpose slightly exaggerated that it might receive the attention due to a neglected set of faculties necessary to the harmonious development of the race. In the treasury of the psychic nature lie the keys to many of the deeper problems of existence—the deepest problem of all amongst them, the meaning of death. Remembering these things, we may well be patient with such extremes and exaggerations of the subject as we encounter. Revolutions, it is said, are not made with rose water, and great changes in evolution are necessarily accompanied with disturbance and erratic movements, to say nothing of pain and discomfort. Only by understanding and co-operating with the Power which underlies such changes are we able to soften and make easy the path of transition.

But, being all “members of one body,” the wisest of us must suffer some of the reactions of the process.

Vicarious suffering is one of the laws of life, and the individual who insists on having a personal debtor and creditor account with the Universe will find that, in the language of the time, his career is not a “one man business.” He is a member of a great company, unlimited, in which the interests of the one and the many are merged and re-merged.

It is a troublous period, this of the world to-day—transition times are painful and perplexing. Some neglected part of the racial duty or inheritance is pushed into a stark and menacing importance—thrown momentarily out of its true proportion with the rest. The nations that wanted peace are shown the true nature of the peace of which they were enamoured; the nations which wanted war have received an even bitterer lesson.

In the great interplay of forces the true Purpose will gradually emerge so clearly that even the dimmest perceptions must needs understand it. And when, to confine ourselves to our own special theme, the realities of the psychic region have received the attention which is their due they will fall back into their place as a part of the general human inheritance, to work harmoniously with the other faculties, neither neglected nor given an exaggerated importance, but filling their true place as the link between the carnate and discarnate divisions of the human family.

We have heard *ad nauseam* that psychic faculties are “abnormal.” If the people who advance this accusation are disposed to regard the present conditions of non-psychic humanity as “normal” we are content to accept the description.

“THE UNSEEN WORLD” AT ST. PAUL'S.

CLERGYMAN'S MOMENTOUS ADDRESS.

The Rev. H. W. Blackburne, D.S.O., M.C., Assistant Chaplain-General, addressing, at St. Paul's Cathedral, on May 3rd, the crowded congregation assembled for the memorial service for the cavalry and yeomanry who have fallen in the Great War, said:—

“We come together before God and man to remember the officers, non-commissioned officers, and men of the cavalry and yeomanry who gave their lives in the great war. This is a memorial service, but it is something more than that. It is, to some extent, at any rate, a communion service. We are conscious of a congregation unseen, but very real, which has gathered in or near this building to-day. I like to feel, I do feel, that there is one very near to me now, my own splendid brother. And I hasten to add that I only dare to use that term because not for one moment is it forgotten that your dear ones are splendid, too. There is an ache in every heart to-day, an ache that we shall feel perhaps until the end of time. There is a joy, a real joy, in the thought that we are compassed about with a great cloud of witnesses, that their presence is very real. . . . Our service has been both a memorial service and, to some extent, a communion service. Let it be also a service of consecration, too. From the unseen world, from the cloud of witnesses, from Jesus Christ, who stands in the centre of that splendid throng, the call rings out for consecration; and as we pass out of this great building, from this solemn service, let this be the resolution made, ‘For their sakes we will consecrate ourselves.’”

Among the congregation were Sir Douglas Haig and many distinguished army commanders.

NOTHING makes us better comprehend what little things God thinks He bestows on mankind when He suffers them to abound in riches, gold, settlements, stations, and other advantages, than the distribution He makes of them, and the sort of men who are best provided.—LA BRUYERE.

NEW FACT.—It is not morbidity but cant that makes us think it kind to evade facts because they are uncomfortable. “Everywhere, in science, morals, and religion, new fact is thrusting itself upon us. We know it is there, we see it, but we soothe ourselves by conjecturing that our eyes may be deceived; we hurry past, we say it was not there, idiotic cowards that we are, and we leave it to rise and avenge itself upon us with severity increased by each moment of neglect. It does not so much matter whether we have correct opinions, but it does very much matter that what we believe to be correct should be acknowledged. One of the countless evils which follow if we do not acknowledge it is that we become mock-earnest about things of no consequence.” —DAVID BARBON in the “Christian Commonwealth.”

SIR ARTHUR CONAN DOYLE ON THE IMMEDIATE NEED.

PHENOMENA IN A PRIVATE CIRCLE.

By H. P. RABBITCH (The Kraal, Paignton).

SIR,—

I have recently addressed 20,000 people upon the subject of psychic religion, and altogether since my travels began 50,000 would be a moderate estimate. Wales, the North of England and now Scotland are all ripe for a big forward movement.

The weak point is London, and this weakness is due to want of central organisation which in turn is due to weakness in finance. To take an example: if I want to approach any large town in the provinces, I simply communicate with the local secretary, who hires the hall, organises the meeting, and all is simple. If, however, I wish to speak in the heart of the Empire, there is no such simple approach. The suburbs have often arrangements like the provincial towns, but there is no organising secretary or other official whose duty it is to make programmes for London as a whole. If, for example, I were to take the Queen's Hall for a Sunday, if it were available, the whole organisation of the enterprise as well as the work would fall upon my shoulders. This is simply due to the poverty of the central body, who have not been able to afford such an official, though he is absolutely necessary for the movement. The world is waiting for the message, and we must bend all our energies to getting it across.

My suggestion is that such an organising agent be found for the society. If others will aid me in the enterprise I will guarantee from my lectures a part of his salary every year. Surely the thousands who have gained priceless consolation through this movement will not grudge a few pounds for what is vital.

One most important duty which would fall upon him would be the supervision of the distribution of our literature. This should pay its own way handsomely when once it is organised. Glasgow alone sold £200 worth of books and pamphlets last year. When folk go out from a lecture they are in the mood to know more, but with the general boycott which exists, they cannot get the material and it passes from their minds. When a tableful of books lies at the exit they buy most readily, and what they buy is a permanent thing in their families and leads to the complete comprehension of the truth. So far as I can see, there is no supervision of this all important matter. As to the training and segregation of mediums, that also is a most pressing need, but will be easier as the general movement increases.

It is wonderful to see how ripe the harvest is all over the country—but we must rise to the height of the occasion.

Yours sincerely,

ARTHUR CONAN DOYLE.

DR. W. J. CRAWFORD'S NEW BOOK.

The experiments of Dr. Crawford, as set forth in his now famous work, "The Reality of Psychic Phenomena," have excited so much interest that a new edition has been called for and is now being printed. It may be ready by the time these lines appear. In the meantime, he has published another book, "Experiments in Psychical Science," dealing with Levitation, "Contact" and the "Direct Voice." This volume (John M. Watkins, 6s. net) goes further into the details given in the previous book and gives account of experiments in other phases of phenomena. We shall give a fuller notice of the book in a later issue. In the meantime we content ourselves with quoting the following from the chapter, "Questions and Answers":—

"Question: What is the best form of phenomena considered solely from the point of view of obtaining messages from inhabitants of the psychic realm?"

"Answer: In my opinion, the 'direct voice.'"

"At a direct-voice séance people who have 'died' speak audibly in an objective voice. Many readers will probably not believe this, but, nevertheless, however incredible it may seem, it is a fact. Unfortunately a good direct-voice medium is an extremely rare personage. I think there are not above half-a-dozen in Great Britain to-day."

*The book can be obtained at this office, post free 6s. 4d.

During the last few days of July, 1918, we had a friend staying with us who had often given us the advantage of his spiritual gifts, among them being the direct voice, spirit lights, and partial materialisations.

On this occasion, as on previous visits, we had arranged the evening for a private family circle, but on the previous day we received a visit from a major in the British Army who had just returned from Persia. We had never met him before, but we found he was deeply interested and anxious to participate in such a circle as we were about to hold. Against my usual custom I was led to invite him to join our circle. My offer was gladly accepted, and the next evening the major and his wife arrived at the time appointed.

Our family consists of my wife and myself (our only daughter passed to spirit life in 1911 aged 23 years, and our eldest son followed in April last, aged 28, leaving a widow and young daughter) and our surviving boys, of whom one is 26, an officer in East Africa, and the other—the youngest—is 19, a private in France.

Our daughter-in-law was to sit with us—it being the first opportunity she had of intercourse under these circumstances with the husband she had so recently lost—and also a friend from Torquay.

Before our friend, the medium, would sit, he insisted upon being searched by the major, to demonstrate his honesty, and then sat straight into my armchair, to which we roped him with a single length of light sash line. We first of all passed the rope round the back of the chair, bringing it round and knotting it tightly in front; then, pressing him back, we passed the rope round under his arms and again knotted it; we next knotted him at elbows, wrists, knees, ankles, to the arms and legs of the chair, and finished by tying the ends of the rope to the legs of the chair on either side.

I asked the major if he was satisfied that my friend could not escape from the chair without our knowledge, and he confessed himself perfectly satisfied. We then seated ourselves, the major taking the chair on the immediate left of the medium; his wife sat next him, then our Torquay friend, then our daughter-in-law, my wife, and myself, forming a circle, my chair being quite close to the medium on the right.

Almost before we were seated our friend was controlled by an American Indian spirit, and passed into a deep trance. The control offered a beautiful prayer to the Great Spirit for a blessing upon the meeting, and requested me to drop the lights.

Within three minutes we all heard distinctly a childish voice exclaim "Hallo, daddy! hallo, mummy! Were you very angry with me? I am not wet now, daddy" and for perhaps ten or fifteen minutes we sat and listened while this childish voice conversed with the major and his wife, speaking of things and persons absolutely unknown to the other members of the circle, and mentioning names in a foreign tongue. We knew nothing about the child, but could glean from the conversation and the mention of names that he must have lived abroad. During this conversation we heard the voice of the control speaking at the same time as the child was talking with his parents, and so delighted was he to get to their physical senses that he continued without a thought of stopping, until I had gently to suggest that he might now run away and let our own dear boy and girl come to us.

Our dear girlie had often spoken to us, and to-night she brought her brother, allowing him to come through first while the power was strongest. He called his wife by name, and made a request to her in the hearing of us all, to the effect that she was to teach dear Dulcie (his own little daughter), as she grew up, that it was possible for her to talk with her daddy; he materialised sufficiently to bring a flower from the vase upon the sideboard and place it in the hands of his wife; she distinctly felt his fingers touch hers while doing this. My wife also felt the same fingers smoothing her face while he talked to her, and to me he exclaimed, "Well, dad, you were a dear old dad to me, one of the best," which were the exact words used just an hour before he passed out. I also felt his hand placed upon my shoulder.

Our daughter came with greater power, bringing a light with her, a beautiful flickering light, which she had placed in the middle of a bunch of sweet peas she had taken from a vase in the room, and which illuminated our faces as she passed round among us and gave sufficient light for us to see the materialised hands which held the flowers and the white clothing falling round the arm—the kind of light which Sir William Crookes has described minutely in his articles upon this subject as one which he has found impossible of imitation by anything of a physical nature. She spoke of the absent boys, and sent messages to them. This was followed by one of the personal guides of the medium, who came just for a minute before the circle closed; flowers were passed to each sitter, all taken from a vase in the room.

It was a most convincing sitting, and we felt thankful that we had been led to invite the strangers to our circle,

because of the test to ourselves, as we listened to that childish voice giving the name of his native nurse, and asking his daddy not to be angry with the nurse.

After the sitting the major related to us the incident, which happened in Persia some years ago, and I shall not soon forget the glow of delight on the major's face as he thanked us for the privilege of joining our family circle.

I send this in the hope that it may meet the eyes of many of those who have written to me for information after my letter in the "Daily Mail," it being impossible to reply to all.

SPIRITUALISM AND CHRISTIANITY.

ADDRESS BY REV. F. FIELDING-OULD, M.A.

At Lady Glenconner's invitation a large and representative audience assembled in the Picture Gallery at her residence in Queen Anne's Gate, on April 28th, to hear an address by the Rev. F. Fielding-Ould, M.A. He took for his subject "What is the True Relation of Spiritualism to Christianity?"

In his view, said Mr. Fielding-Ould, Spiritualism touched something of vital importance to man's life. He related an incident that occurred during the fighting in France. An officer, while an attack was proceeding, became separated from the rest of his men. He found himself alone in broken country in the midst of firing from every side. He had no idea of his whereabouts and had given himself up for lost, when suddenly he encountered two of his fellow-officers who shouted, "Come on this way, old chap, it's your only chance," and scrambling on he discovered himself back amongst his own men. They asked him how he had managed to find them, and he mentioned the two officers who had guided his footsteps. "But they were both killed this morning," his companions replied. Many stories of that kind, said Mr. Fielding-Ould, were being reported from the fighting line, and it looked as if the two worlds were drifting closer together. There was a stream of new ideas coming back through many channels. Thousands of people were leaving the old ordered routine of the Christian religion. In the Spiritualists' National Union there were one hundred and eighty affiliated societies, and three hundred and fifty societies held regular Sunday services. Forty of them already had churches of their own. If that was the case, then from the clerical point of view the movement was not one to be dismissed with a trifling word about "flying tambourines." He had met clergymen who did not think the matter worth investigating. He could understand a man being hostile, but how any teacher of religion could fail to be interested in the alleged fact that people could come back from the "other side" was amazing. He did not say that clergymen should attend séances, but he hoped that before long the Church would wake up and appoint a commission to investigate. Let such a commission be instructed to hear evidence from such capable exponents of the subject as Dr. Ellis Powell and Dr. Abraham Wallace, who would put them in possession of the facts of the case, and let them also examine the best books dealing with the subject. He had written to the Bishop of London on the matter. At present the Church was drifting, and any nautical man would tell them what a dangerous course that was, in view of possible breakers ahead. He failed to understand why Christians should be incredulous with regard to the facts related, since the New Testament was full of the same kind of thing. The facts of Spiritualism were established. There could be no question about that. Many of them had had personal experience. He always quoted the late Sir William Crookes' investigations because Sir William was a trained scientist and a man who would never exaggerate or lie. Sir William, after three years of exhaustive investigations, announced that he was thoroughly satisfied with the genuineness of the phenomena. But it must always be remembered that the object of the phenomena was to draw attention to the teaching. Once the ideas held by Spiritualists had obtained a hearing they must be judged on their merits. They taught reverence and obedience to the Great Spirit, and there had been a great development of the Christian doctrine of guardian angels and the communion of saints. They were told that man's final destiny was not determined solely by his behaviour in this world. Also there was a new meaning attached to the resurrection of the body. Those were the distinctive ideas of Spiritualism, and none of them was inconsistent with belief in the doctrines of the Church. While, however, he believed that there was much good in it, Spiritualism must be kept in its place, or it might attempt to usurp a position it was not competent to occupy. Good things might be misused, and a little knowledge was a dangerous thing, because they were liable to over-estimate its scope. The Spiritualistic creed was inadequate. Compared with the wonderful Christian doctrine it touched only the rudiments of religion.

An interesting discussion followed Mr. Fielding-Ould's address, among the speakers being Lady Glenconner, Mr. David Tennant, Mrs. Philip Champion de Crespigny, and the Rev. C. D. Thomas.

"HOW TO LET THE WORLD KNOW."

ADDRESS BY MR. H. W. ENGHOLM.

(Continued from page 143.)

Mr. Progress continued: "Emerson, the great philosopher of the last century, wrote 'Beware when God lets loose a thinker on this planet. Then all things are at risk. Gentlemen, I have always found this to be true, and you appear to have more than one thinker associated with you in your discovery, for which you should be thankful. Every new thing is the result of inspiration, in the first place, on the part of one of God's thinkers. All the vital discoveries in the history of the world's progress have passed through these offices to be handled by my predecessors and those of the Trustee of Public Opinion. Each of these discoveries, in its initial stages, has passed through the various trials and tribulations that are always present at the birth of some truth that is trying to percolate through from the spheres of Reality to this little planet. Take the mariner's compass, gunpowder, the movement of the earth, the printing press, steam, electricity, the telephone, wireless telegraphy, the airplane, the Ether—each has had to fight to win public opinion, and now your proof of the continuity of life arrives, and it seems to me that your place to-day in the progression of important events is as it should be. You seem to follow the investigations into the properties of the Ether in proper sequence. You are just the next step higher.

"Wonderful though the progress of this planet has been, remember, friends, this world is only a nursery in the vast mansion of the Infinite. We are babies yet, and the greatest of us is only a toddler, playing with the kindergarten puzzles that are given us for the purpose of awakening our baby consciousness and thereby preparing us for entry later into the school-room and so towards the college of Reality, through which we must eventually graduate before we are fitted for the greater responsibilities which the God of all ages requires us to assume."

The Spiritualist and myself were deeply impressed by the great insight displayed by Mr. Progress into the future, and for myself, a feeling of certainty and joy came upon me, for his words inspired me with the feeling that Spiritualism was to become an integral part of the progress of this planet. His reference to the world as a nursery brought a thought to my mind of likening Spiritualism to the night-light in the little one's room, that gives it confidence in the dark.

THE IMPORTANCE OF A TEXT BOOK.

Mr. Progress now rose from his chair, and pacing the room, addressed us as follows, speaking all the time with energy and emphasis: "With regard to the main object of your visit, gentlemen, and your desire to obtain some suggestions from me as to the best means of letting the world know of the facts you possess, and the method you have to offer, I strongly advise you, in the first place, to collect your scattered facts and arrange them in book form of handy size. A *Text Book on Spiritualism* is all-important for you to issue to the world at a price that will enable all to study your methods and philosophy. Your book should contain only the essential facts and be compiled from the facts found in all reliable works that have been published on the subject the world over. It is not too much for you to arrange a committee amongst yourselves for this purpose, and so to set out these facts that your findings on the life here and hereafter shall be in proper sequence and form an encyclopædia of all the details of your discovery. Not a history, mind you, but a text-book.

"Again, you cannot use too many methods of spreading this truth of yours. Every suitable means should be resorted to. A subject of this kind is not to be classed as a new soap or boot-polish. Ordinary forms of advertising are hardly suitable. Try to get as many authors, for instance, to know of this subject, so that the references in their works to death and the beyond shall be nearer the truth than hitherto.

PROTECT THE MEDIUMS.

"You tell me that people gifted with the powers of mediumship are essential to your investigations. Well, then, collect these gifted ones together and train them. Let them have an opportunity of using their gifts in a proper manner. There is a high calling, if used for public good. Let your mediums be so placed that the lure of the world will no longer reach them, and let no medium hold your certificate without your having entirely satisfied yourselves of his integrity and honesty. A medium, as I understand it, is one of God's most sensitive beings: therefore, protect them in every way.

THE CLERGY AND MR. PROGRESS.

"I should like to see this discovery of yours and its details made known to the clergy, ministers and priests of all creeds; and to do this I advise you to arrange the appointment of a Committee of Investigation before which you, sir, should appear and make known your facts. By such a course I feel you may hasten these gentlemen to pay me a visit in the near future. I have not met many of them for a very long time. In fact I fear some of them may have forgotten the very existence of Mr. Progress."

SPIRITUALISTS SHOULD ORGANISE.

Addressing my friend the Spiritualist, Mr. Progress then said, "From what you and your friend here have told me, I have come to the conclusion that you lack proper organisation. I urge you to organise your forces that this great campaign you contemplate does not get any setback through want of unity. Agree amongst yourselves on the salient points at issue. You probably will never all agree on every item and detail; you are only human, and each human being differs from every other. There are no two persons alike, but on broad issues you are evidently of the same mind, and on these issues stand firm. Remember some of you will probably suffer for upholding your convictions. Every great cause has its martyrs. Death has not been too great a price to pay for the faithful in other vital matters, and death to you, gentlemen, can, I am sure, have no terrors."

THE SOCIETY FOR PSYCHICAL RESEARCH.

"You must create as many branch societies as possible for the instruction of the people. These need not necessarily be religious in character. Colleges and Schools of psychic science are the necessary first steps to a proper understanding of the natural facts that must evidently be known before Spiritualism can be properly understood. The body of people you mentioned, whom you called the Society for Psychical Research, seems to offer great opportunities to vast numbers, for you tell me this Society has been collecting facts from all over the world for a great many years. I did hear of this Society at its inception, but that is a long time ago. However, latterly it seems to have passed out of my range of activities. Why is this? As money is so essential in all matters of modern progress, it appears to me that this Society, with its roll of prominent people, should be able to influence the Government to make a grant of money for the purpose of establishing a Chair of Psychic Science in an important centre and thereby hasten the progress of your great discovery that communication can be established between us here and those who are called dead. Such a sum as one hundred thousand pounds does not seem too much to establish such an all important fact."

PUBLIC MEETINGS AND THE PRESS.

"You cannot have too many meetings, organised in big centres at which well-known men, well versed in the subject, deliver addresses. Let these meetings be widely advertised in the Press and by all and every means available. Reply to every attack in the Press; let certain properly informed writers be deputed for this work. If this is done in a proper and systematic manner these attacks will soon cease and you will find the Press come over to your side. You have an engrossing subject to deal with. Everyone, I feel sure, is really interested. I am certain every broadminded and progressive editor knows this, but—don't, for heaven's sake, repeat the mistakes of the past. Realise you are dealing with a world that does not know of the source of your credentials as yet. Mr. Public Opinion can only be won by gaining his confidence; once you have that—well, it will be a new world for us all, and another step further on the road I travel. I shall look forward to the day when we will be companions, for you certainly have in your discovery all the elements of a great truth that should lighten my way and broaden my horizon."

"Now, gentlemen, I must end this interview. You did the right thing in coming to me. I hope the few suggestions I have given you will help you. I am always at your service, and I must ask you not to follow the example of so many I have met, who go away and soon forget all about me. I am here every day, and will be happy to see you at any time. Before you go, one word of advice: In the enthusiasm of your investigations, never forget that you are dealing with the folk on this planet. Do not encourage them to live in this world and the next at one and the same time. It is here we must work and manifest the spirit of God that is in us all. Do not let your Spiritualism take you away from the work that has to be done here. Do not try to live in another sphere before the term allotted you in this world is reached. You can all and every one of you bring heaven to earth, but you cannot take earth to heaven. Whilst this new knowledge may tend to make many of you more virtuous and even saintly, be always on your guard. To be worldly wise as well as spiritual is not a sin. It is as much a protection against sin as being spiritual."

Mr. Progress then shook us both warmly by the hand, and as he said *au revoir* and wished us God's speed he quoted these colloquial lines from the American poet, Colonel John Hay: I think that saving a little child, and bringing him to his own, Is a darned sight better business than loafing around the throne,

Once again we stood outside the building of the Trustee. My friend, before we parted, agreed to follow the advice of Mr. Progress and put into operation his practical methods of letting the world know that Spiritualism stands for the greatest revelation the world has received for two thousand years.

IN CONCLUSION.

In concluding his address Mr. Engholm paid a tribute to the London Spiritualist Alliance and to Mr. Henry Withall and his staff. Mr. Engholm urged the necessity and pressing need of more money, as the hour had now come when the world was thirsting for the truth revealed by Spiritualism and psychic science. They already had in the Alliance a perfect nucleus for a centre of world-wide influence. Here was a method at hand and a right method already existing for letting the world know. For many years it had been sowing the seed; now it required every modern method to gather in the harvest. Telephones, typewriter, business system and methods of working propaganda were now necessary. The present staff was now inadequate for the greater activity required, and must be augmented at once. Money was wanted now for this purpose. The Alliance was not going to be allowed to miss the tide. It had weathered the storms of the past and survived the Great War. It stood for a great truth, and every member of the Alliance, past and present, should do all in his power to make the Society a centre of activity in such a great cause. The speaker also paid a tribute to LIGHT, especially referring to Mr. David Gow and the gallant and self-sacrificing manner in which Mr. Gow had produced this periodical during the long and weary time of the Great War. Mr. Engholm said, "As a journalist I can appreciate the difficulties of editing such a journal. LIGHT is in some respects more difficult to edit than the 'Daily Mail,' not for the lack of matter sent in, but for the discretion required in selecting that which will be of value and instructive to its readers." LIGHT was consistent in its attitude to the subject for which it stood. It kept to the straight but narrow path of honesty and broadmindedness. LIGHT was an honour to journalism and the great truths it upheld."

Mr. Engholm then thanked the audience for their patient hearing of his address, and concluded with a hope that his suggestions that night might result in further progress in the great work of letting the world know the Gospel of Spiritualism.

G. E.

** We print the roseate references to the editorship of LIGHT with reluctance, but having been assured that these are amongst the "things necessary to be said" we yield as gracefully as possible.—Ed.

LETTERS TO THE EDITOR.

Reincarnation Misunderstood.

SIR,—You justly express, in to-day's issue of LIGHT, disgust with the ignorant stupidity of people who denounce Spiritualism on the ground that spirits tell us nothing of importance. But you publish, without disapproving comment, a denunciation of the theosophical teaching concerning Reincarnation which precisely initiates the ignorance and stupidity you condemn.

Of course, the Birmingham writer and his wife will meet their daughter when they pass over. They and others they may care for will probably be happy together (under conditions that advanced theosophical students know more about than those who are only Spiritualists as a rule care to investigate) for periods compared to which the ordinary span of human life is brief. But some hundreds of years hence they will have learned much of which they are now ignorant, and they will understand that they must touch earth again in order to gather new force for further spiritual progress.

If they did not thus obey the natural law, they would be rooted for ever in the limited condition of intelligence and spiritual growth they represent at the present moment—a condition in itself showing an enormous advance on that they touched, say, fifty lives ago. If they had arrested their growth at that stage they would be incarnating now among savage tribes. If they could (which, happily, they will not be able to do) arrest it now, in the next incarnation some centuries hence they would be out of touch with the then prevalent civilisation in a corresponding degree.

No one who attacks Reincarnation can ever have taken the trouble to understand what it means. I do not write to advertise my books, but, really, Spiritualists who attack the idea are exactly in the position of those who attack Spiritualism on the ground that it tells us nothing worth knowing.

A. P. SINNETT.

May 3rd, 1919.

** Does Mr. Sinnett overlook the fact that, unlike spirit return, the doctrine of Reincarnation is an unproven idea, and that a considerable number of reincarnationists teach the almost immediate return to earth of spirits passing from the body; that there are such doctrines abroad as departed spirits returning as infants to their own families—a kind of "spirit return" in which no sane mind could find any consolation? After many years' examination of the reëmbodiment doctrine we imagine it contains an esoteric truth which revenges itself on those who degrade it into literal meanings by assuming grotesque forms.—Ed.

"LIGHT" SUPPLEMENT.

A SOUVENIR AND A MISSIONARY PAPER.

We have received many congratulations on the Supplement giving an account of the recent Albert Hall meeting. It is not all that we could have desired, but it had to be prepared in great haste to be ready for issue at the same time as the last number of LIGHT.

Thousands of copies of the Supplement have been sent out, and the demand continues on such a scale that we suggest that Societies and Sale Agencies should send orders to the Manager forthwith, that he may know whether the demand will justify a second edition.

It should be remembered that the Supplement is not only a souvenir of a great occasion, something that will be treasured in years to come; it is also a missionary document that to-day or years hence may be handed to bereaved persons, since it carries a great and telling message, and one that will be unaffected by time.

A few errors have crept in. In Dr. Abraham Wallace's article, Mrs. Jencken's maiden name should have been given as Miss Kate Fox. The clairvoyant impression of the scene was supplied by Mrs. (not Miss) Mary Gordon.

UNION OF LONDON SPIRITUALISTS.

We also omitted to do justice to the services rendered by the Union of London Spiritualists, which undertook the work of organising the Albert Hall meeting on behalf of the S.N.U. This is an omission which we hasten to correct, with apologies to the London Union whose good work we and all concerned heartily appreciate.

Mr. Chas. J. Williams sends a copy of a letter received from Sir Arthur Pearson, conveying his cordial thanks for the contribution of £18 1s. 3d. towards the funds of St. Dunstan's, the result of the collection made at the Albert Hall.

MONTAIGNE ON INCREDULITY.

The following remarks by the great French philosopher, Montaigne, himself accused of scepticism, who died in the year 1592, are very applicable to the almost invincible incredulity so frequently displayed towards certain varieties of psychical phenomena, and form a splendid example of the "open mind." (I preserve the spelling of the original translation):—

"Tis not perhaps without reason that we attribute facility of belief, and easiness of persuasion, to simplicity and ignorance, and I have heard the belief compared to the impression of a seal stamped upon the soul, which by how much softer and of less resistance it is, is the more easy to be imposed upon. 'As the scale of the balance must give way to the weight that presses it down, so the mind must of necessity yield to demonstration'; and by how much the soul is more empty, and without counterpoise, with so much greater facility it dips under the weight of the first persuasion. And this is the reason that children, the common people, women, and sick folks, are most apt to be led by the ears. But then, on the other side, 'tis a very great presumption, to slight and condemn all things for false that do not appear to us likely to be true; which is the ordinary vice of such as fancy themselves wiser than their neighbors. I was my self once one of those; and if I heard talk of dead folks walking, of prophecies, enchantments, witchcrafts, or any other story I had no mind to believe, I presently pitied the poor people that were abused by these follies; whereas I now find, that I my self was to be pitied as much at least as they; not that experience has taught me anything to convince my former opinion, tho' my curiosity has endeavoured that way; but reason has instructed me, that thus resolutely to condemn any thing for false and impossible, is arrogantly and impiously to circumscribe and limit the will of God, and the power of nature, within the bounds of my own capacity, than which no folly can be greater. If we give the names of monster and miracle to every thing our reason cannot comprehend, how many are continually presented before our eyes? Let us but consider through what clouds, and as it were groping in the dark, our teachers led us to the knowledge of most of the things we apply our studies to, and we shall find that it is rather custom than knowledge that takes away the wonder, and renders them easy and familiar to us. And that if those things were now newly presented to us, we should think them as strange and incredible, if not more than any others. He that had never seen a river, imagined the first he met with to be the sea, and the greatest that have fall'n without our knowledge, we conclude the extremes that nature makes of the kind. The novelty, rather than the greatness of things, tempts us to enquire into their causes. But we are able to judge with more reverence, and with greater acknowledgment of our own ignorance and infirmity

of this infinite power of nature. How many unlikely things are there testified by people of very good repute, which, if we cannot persuade our selves absolutely to believe, we ought at least to leave in suspense; for to conclude them impossible, is by a temerarious presumption to pretend to know the utmost bounds of possibility."

E. W. DUXBURY.

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF MAY 11TH, 1889.)

DECEASE OF DR. G. S. THOMSON.—We regret to announce the decease of Dr. George Spears Thomson, of Clifton, Bristol. He had been a long and earnest student of Spiritualism, and was associated with the late Mr. Beattie in some very remarkable and successful experiments in spirit photography. Dr. Thomson was among the most intellectual and scientific adherents of Spiritualism.

CANON WILBERFORCE ON FAITH HEALING.—The letter of Canon Wilberforce printed in our last issue, in which he expresses his belief in his having been healed by the prayer of faith and anointing with oil in the name of the Lord, has attracted a good deal of attention. The "Daily Telegraph" remarks: "'Faith Healing,' attested by a Canon of the Church of England, is a somewhat startling phenomenon. . . . The story told by Canon Wilberforce is clear enough. He writes 'I have no shadow of doubt that I was healed by the Lord's blessing upon His own word recorded in St. James, but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery to justify the sceptic in disconnecting the two, and, therefore, my experience has been of more value in strengthening my own faith than in the direction of public testimony.'"

"THE DOCTRINE OF GUIDES."

Replying to the article under this title (p. 136), Mr. John H. Dixon writes:—

However well meant the dissertation of A. H. G. may be, I cannot help feeling that it is harking back to the old shibboleth, so glibly advanced by the opponents of Spiritualism, who are forced to admit the phenomena, "that the manifestations are evil."

An enquirer or investigator reading the article would shudder at the gruesome picture of shades of goblins and ghouls, hovering around unseen, ready to exert an influence for an unworthy object. Moreover, God in His wisdom would surely not send His children on the earth to be the prey of such monsters, without providing them with a means of protection. True, A. H. G. winds up his article with a very fitting allusion to the value of prayer, but that is no more convincing than his thesis on demonology.

I am in perfect agreement with A. H. G. when he says, in effect, that on passing from this life to the spirit world no radical change takes place in our moral character, and it must follow that there are many people in spirit life whose ways are not our ways, but surely the law of attraction and repulsion operates there, even more intensely than it does here; and is it not a fundamental part of the spiritual teaching that the spirit of man, when it leaves the body, naturally gravitates to that sphere or plane with which it is most in affinity?

And lastly, is it possible for a spirit either incarnate or discarnate to influence another to do something repugnant to him? Must there not be some measure of affinity before the delicate operation of telepathy can be put into practice? That is the natural safeguard that God has given to man; evil, if there is such a thing, must exist in the mind of the man before it can possibly affect him.

He whose heart is fixed, whose evil inclinations are destroyed, whose life is pure, whose senses well-controlled—he alone is free.—BUDDHIST SCRIPTURES.

If Spiritualist evidence is not sufficient to produce belief in an unprejudiced mind, the Biblical evidence is far less so. The Christian believer who rejects Spiritualist evidence must admit that he is not logically consistent.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena and Doctrine."

CHRISTIANITY AND SPIRITUALISM.—Those who wish to know what some of our best spirit Teachers have to say about Jesus are recommended to read and study the noble words of "Imperator" upon the subject, given through Stainton Moses (see the book, "Spirit Teachings"). "Imperator" is as worthy of credence as any spirit who has spoken since the inauguration of the movement. The writings of Swedenborg also deserve careful study. In any case, pray let us have no more of the foolishness of suggesting that Jesus of Nazareth may be bracketed with any modern medium, and that to associate his Christianity with Spiritualism is a libel on the latter.—"The Place of Jesus Christ in Spiritualism," by R. A. BUSH.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—May 9th, 7 p.m., special meeting, Mrs. E. A. Cannock, clairvoyance. 11th, 6.30, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembroke-place, W.2.—11, Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, 14th, 7.30, Mr. A. Punter.

Walthamstow.—342, Hoe-street.—7 p.m., Mr. T. O. Todd. Lewisham.—The Priory, High-street.—6.30, Mr. T. Ellis. Camberwell.—Masonic Hall.—11 a.m. and 6.30 p.m., Mrs. M. H. Wallis, address and clairvoyance.

Croydon.—117b, High-street.—11 a.m., Mr. P. Scholey; 6.30 p.m., Mr. G. Taylor Gwynn.

Kings-on-Thames, Bishop's Hall.—6.30, Mr. A. J. Maskell, trance address and clairvoyance.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. R. G. Jones, address and clairvoyance. Wednesday, 14th, at 8, Miss V. Burton, address.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Connor. 15th, 8.15, Mrs. Gapper. 18th, 6.30, special visit of Rev. Susanna Harris.

Brighton.—Windsor Hall, Windsor-street.—Mrs. A. De Beaurepaire, addresses and descriptions; Sunday next, 11.15, Windsor Hall; 7, Athenaeum Hall; 3, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Gurd.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), at 8 prompt, lecture by Prof. James Coates, of Rothesay, on "Spirit Photography"; silver collection in aid of building fund. Sunday, 11.15, Mr. Thos. Davis; 3, Lyceum; 7, Mrs. Mary Gordon. Wednesday, 14th, Mr. and Mrs. Brownjohn.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mr. Sarfas. Monday, 7.45, short address and clairvoyance. Thursday, 7.45, questions and clairvoyance. Lyceum every Sunday, 3 p.m. 18th, Athenaeum Hall, 3 p.m., Mr. A. Vout Peters. Reserved seats, numbered, 2s.; unnumbered, 1s.; gallery free. Collection for expenses.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

THE BUDDHIST SOCIETY

of Great Britain and Ireland (Inc.).

A FREE PUBLIC MEETING will be held on Buddha Day, Thursday, May 15th, 7 p.m.,

At 43, PENYVERN ROAD, S.W. (near Earl's Court Station).

MR. D. B. JAYATILAKA, B.A. (from Ceylon) in the chair.

ASTROLOGICAL LESSONS by E. JOSEPHINE PURDOM.

A Course of 13 Lessons for £1 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST.

These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

MRS. PURDOM, "Blakbonny," Tudor Hill, Sutton Coldfield, England.

THE HARMONIAL PHILOSOPHY.

A Compendium and Digest of the Works of ANDREW JACKSON DAVIS,

Including His Natural and Divine Revelations, Great Harmonia, Spiritual Intercourse, Answers to Ever Recurring Questions, Inner Life, Summerland and Heavenly Home, Fountains of New Meanings, Harmonial Man, Death and the After Life, Spirit Mysteries and Divine Guest.

Edited, with a Preface, Biographical Summary, and Notes, By a Doctor of Hermetic Science.

The popularity of the writings of the celebrated American seer, Andrew Jackson Davis, among Spiritualists and numerous schools of religious mystics, has been one of the phenomenal facts of the last half century. Investigators, however, have frequently found great difficulty in studying these psychical revelations, owing to the fact that they are comprised in twenty-seven large volumes, and that no concise summary of the teaching comprised in them has hitherto been given to the world within any moderate compass. The object of this work has been to present an impartial summary of the whole teaching of Andrew Jackson Davis as far as possible, without diminution of any kind.

Cloth, 424 pages, 11/- net, post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

THE UNDISCOVERED COUNTRY.

A Sequence of Spirit-Messages describing Death and the After-World. Edited by HAROLD BAYLEY. Introduction by SIR ARTHUR CONAN DOYLE. Crown 8vo. Cloth, 6s. 5d. net post free.

"... There are also messages dealing with 'War'—the present great War especially. All are valuable and instructive, and many of them are on a high plane of thought, full of consoling and inspiring influence. The book is a notable production. It will nobly serve a need at the present time."—LIGHT.

J. ARTHUR HILL'S New Book.

SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE. Large crown 8vo. Cloth, 8s. post free.

Those who desire an authoritative statement of the facts about Spiritualism will find it in this readable book, which explains what Spiritualism and Psychical Research stand for; while to the student it will serve as an exhaustive Manual on the whole subject.

In an illuminating Introduction Sir Arthur Conan Doyle describes his own attitude and experiences.

MAN IS A SPIRIT. By J. ARTHUR HILL.

Large crown 8vo. Cloth, 5s. 6d. net post free.

A collection of spontaneous psychical experiences of many kinds, told in the percipients' own words. Their value lies in the fact that they emanate from individuals knowing nothing of the traditions or conventions of psychical research; and that Mr. Hill has included no instance without having been convinced by correspondence or interviews of the narrator's integrity.

"Light" Office, 6, Queen Square, London, W.C. 1.

On the Threshold of the Unseen.

AN EXAMINATION OF THE PHENOMENA OF SPIRITUALISM AND OF THE EVIDENCE FOR SURVIVAL AFTER DEATH.

By Sir William F. Barrett, F.R.S.

Professor of Experimental Physics in the Royal College of Science for Ireland, 1873-1910.

Some New and Remarkable Evidence on Survival After Death obtained independently of any Professional Medium.

The Author, one of the principal founders of the Psychical Research Society in 1882, discusses in this volume the phenomena of Spiritualism from the scientific and religious standpoints, giving an outline of some of the evidence he has obtained, and the conclusions he has reached after a wide and varied experience extending over more than forty years.

In Part IV, he gives some new and remarkable evidence on "Survival After Death" obtained independently of any professional mediums, supplementing in a most striking manner that adduced by Sir Oliver Lodge in his recent work "Raymond."

In an Appendix suggestions are given to earnest inquirers who may wish to obtain evidence for themselves.

SOME OF THE CONTENTS—Psychical Research and Public Opinion, Conflicting Objections of Science and Religion, Physical Phenomena of Spiritualism, Levitation and Impunity to Fire, Direct Voice, Materialisation, Spirit Photography, The Aura, Canons of Evidence in Psychical Research, Problem of Mediumship, Human Personality, Subliminal Self, Apparitions, Automatic Writing Evidence for Identity, Proof of Supernormal Messages, Further Evidence of Survival After Death, Clairvoyance, Psychology of Trance Phenomena, Difficulties and Objections, Cautions and Suggestions, The Divine Ground of the Soul, Reincarnation, Telepathy and Its Implications, Superstition and Supernatural Miracles.

Third Edition. Cloth, 336 pages, 8/- net post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

CLAUDE'S BOOK.

Edited by MRS. KELWAY-BAMBER.

With an Introduction by Sir Oliver Lodge.

A book of realistic and startling interest. It is the revelation to his mother, by a young airman killed in the war, of his new life in the next world, and it is to some extent a companion book to "Raymond."

Cloth, 149 pages, 6/4 net post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

PHANTASMS OF THE LIVING.

By EDMUND GURNEY, M.A., Late Fellow of Trinity College, Cambridge, FREDERIC W. H. MYERS, M.A., Late Fellow of Trinity College, Cambridge, and FRANK PODMORE, M.A.

Abridged Edition. Prepared by MRS. HENRY SIDGWICK.

This book, which has long been out of print and very difficult to obtain, embodies all the most important part of the earlier work of the Society for Psychical Research, and in particular much valuable discussion by its first Hon. Sec., Edmund Gurney. It still forms the basis on which present-day work on Telepathy, and especially on Apparitions, largely rests. This new Edition contains reproductions of the 16 Spirit Drawings, and deals among other matter in extenso with 189 "Cases."

Cloth, 520 pages, 16/6 net, post free.

"LIGHT" Office, 6, Queen Square, Southampton Row, W.C. 1.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 196 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 276 pages, 8s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s.

The Religion of To-Morrow. By W. J. Colville. Cloth, 320 pages, 4s. 11d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rarer, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 4s. 11d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 2s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 3s. 11d.

Practical Psychometry: Its Value and How it is Mastered. By O. Hashim Hara. 1s. 5d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O. Hashim Hara. 1s. 5d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 4s. 6d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 4s.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 6d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 4d.

A Course of Practical Psychic Instruction. Cloth, 7s.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By R. J. Lees. Cloth, 4s. 5d.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 325 pages, 4s. 5d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 4s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. 170 pages, 3s. 11d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 522 pages, 5s. 6d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksdal and Steen. 592 pp., 6s. 6d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 1s. 8d.

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 8 pages, 3s. 6d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 6d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 6d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 358 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 8 pages, 1s. 7d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 11d.

There is no Death. By Florence Marryat. Cloth, 265 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 18 Spirit Drawings. Cloth, 520 pages, 18s. 6d.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

Christianity and Spiritualism. History of the Gospel's Secret Doctrine of Christianity. Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 286 pages, 4s. 5d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 5d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Swan. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. E. Wallis. Boards, 194 pages, 1s. 8d.

Mediumship Explained. By E. W. and M. E. Wallis. Boards, 56 pages, 2s. 2d.

Light:

Library of Congress
JUN 3 1919
Smithsonian Deposit

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 2,001.—VOL. XXXIX. [Registered as] SATURDAY, MAY 17, 1919. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
4, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Programme of Meetings for the Coming Week.

TUESDAY, May 20th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, May 22nd—

For Members and Associates only.

At 4 p.m.—... Meeting for Devotional Contemplation

Members and Associates Free; Visitors, 1s.

At 5 p.m.—... Mr. W. J. VANSTONE.

Lecture on "Miracles of Jesus."

FRIDAY, May 23rd, at 3.50 p.m.—

Members and Associates Free; Visitors, 1s.

Talks with a Spirit Control ... Mrs. M. H. WALLIS.

Lecture on "The Joys of the Spirit."

Subscriptions to December 31st, 1919,

MEMBERS, One Guinea.

For Syllabus and further particulars regarding the work of the Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., PROF. JAMES COATES.

May 25th—Mr. Robert King.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,
13, Pembroke Place, Bayswater, W.

SUNDAY, MAY 18TH.

At 11 a.m. ... MR. PERCY STREET.

At 6.30 p.m. ... MR. PERCY STREET.

WEDNESDAY, MAY 21ST, AT 7.30 P.M., MR. ROBERT KING.

THE "W. T. STEAD" LIBRARY AND BUREAU,
22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, May 20th, 7 P.M. ... MR. ROBERT KING.

THURSDAY, May 22nd, 3.30 P.M. ... MRS. STARR BUSH.

"At Home" every Monday afternoon, 4—6.

Members and their friends are welcome.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, May 18th, 6.30,

Deputation from Lyceum Union.

WEDNESDAY, May 21st, 7.30 ... MRS. RATTY.

WEDNESDAY—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed.

"Endeavour to supply the need of the many whose eyes have been fixed by the war upon the world variable. . . . Breadth of vision and loftiness of imagination."—Times.

Now Ready, the First (May) Number of
A MAGAZINE WITH A MESSAGE
for which the World is waiting.

VISION

A Monthly Journal and Review of Mysticism
and Spiritual Reconstruction.

Edited by DOROTHY GRENSIDE and GALLOWAY
KYLE.

6d. net. Annual Postal Subscription, 7/6.

Secure a copy at once, as an abnormal demand is anticipated for this remarkable magazine. Any difficulty in obtaining copies should be reported to—

ERSKINE MACDONALD, LTD., 16, FEATHERSTONE BUILDINGS,
LONDON, W.C. 1.

Publishers of "The Poetry Review" and "Poetry of To-day,"
to whom annual subscriptions should be sent at once while
the first number is available.

Please report if your Bookseller or Newsagent is unable to supply.

UNION OF LONDON SPIRITUALISTS.

A LANTERN LECTURE

ON
"SPIRIT PHOTOGRAPHY"

Will be given by MR. JAMES COATES, Ph.D., F.A.S., at
South Place Institute, Finsbury, E.C. (near Moorgate St. Station).

On WEDNESDAY, MAY 21st.

Music, 7.30 p.m. Lecture, 8 p.m.

Chairman—MR. A. T. CONNOR, Vice-President of the U.L.S.
Soloists—Miss Lillian Maskell (Vocal), Miss Louise Ennor (Piano),
Master Alfred Ennor (Violin).

Tickets (including Government tax) 1/3, obtainable of all London
Societies and Mrs. Mary Gordon, Hon. Sec., 16, Ashworth-road,
Maida Vale, W. 9.

BRIGHTON SPIRITUALIST BROTHERHOOD.

Affiliated with National Spiritualist Union.

FORWARD MOVEMENT, ATHENÆUM HALL,

ON

Sunday, May 18th, 3 p.m.,

MR. A. VOUT PETERS.

Lecture—"Sorrow and Death in Relation to Life."

Followed by Clairvoyant Descriptions.

Reserved Seats, Numbered 2/-, Unnumbered 1/-.

Admission Free. Collection for Expenses.

**THE PROOFS OF THE TRUTHS
OF SPIRITUALISM.**

BY THE

Rev. Prof. G. HENSLOW, M.A.

F.L.S., F.G.S., F.R.H.S.

An extraordinarily definite account of experiments and results in
Automatic Handwriting—Trances—Seances—Apparitions—Poltergeists—
Radio-Medimistic Phenomena—Matter through Matter—Levitation—
Spirit Lights—Spirit Bodies and Clothes—Spirit Photography—
Psychography—Materializations, &c.

With 51 Illustrations of Spirit Drawings, &c.

8/- net post free.

OFFICE OF "LIGHT," 4, QUEEN SQUARE, LONDON, W.C. 1.

THE DEAD HAVE NEVER DIED.

By EDWARD G. RANDALL. 7/6 net.

"A book of unusual interest and value, clearly and forcibly written. With the trained mind of the lawyer is combined a fine intuition and clear perception. . . Is throughout valuable and instructive."—*Light*.

"A book of great interest, embodying the results of over 20 years of psychical research by an American barrister and an accomplished medium. Mr. Randall goes farther than our psychic scientists, affirming boldly not only that the dead live, but that he can and does talk with them."—*Daily Graphic*.

The Relationship Between the MYSTICAL AND THE SENSIBLE WORLDS.

By HERBERT N. G. NEWLYN. 4/6 net.

"An eloquent enforcement of the views of Plato and Bergson by a confirmed and enthusiastic disciple."—*Cotsman*.

"To the orthodox believer the book presents some startling themes, but it is one which the student of the occult should not be without."—*Edinburgh Evening News*.

GEORGE ALLEN AND UNWIN, LTD.,
Ruskin House, 40, Museum Street, London, W.C. 1.

'SPIRITUALISM'**A PHILOSOPHY OF LIFE.**

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2½d. NET POST FREE.

It should prove invaluable to all Lyceums for use of officers and Liberty Groups' study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

THE NEW REVELATION.

By ARTHUR CONAN DOYLE.

This book is his confession of faith, very frank, very courageous and very resolute. The courage and large-mindedness deserve cordial recognition."—*Daily Chronicle*.

Sixth Edition, 5/3½d. net, post free.

LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-

square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1918 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 ls. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan,

Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, Strain, &c.; free by post from the author, 26, New Cavendish-street, London, W. 1. Mayfair 6821.

Some Reminiscences. An Account of Startling

Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Home of Rest, Brighton. Medical, Maternity

and Elderly Patients. Kind home, with loving care; Doctors' references. Mrs. Everest, 27, Montpelier Crescent, Brighton.

Every Spiritualist should read and every

Society should stock for sale "The Larger Spiritualism" and "The Place of Jesus Christ in Spiritualism" (4th edition), by Richard A. Bush, F.C.S. Price, post free, 5d. each. Obtainable at Office of LIGHT, or from the Author at Morden, Surrey.

AN IMPORTANT BOOK FOR READERS OF "LIGHT."

Brushes with the Bishops.

By "BESMA."

Crown 8vo. 108pp. 3/6 net, by post 3/9.

New Thoughts on Spiritualism and on Inspirational Writing.

CECIL PALMER AND HAYWARD,
Oakley House, Bloomsbury Street, London, W.C. 1.

SPIRITUAL PRAYERS FROM MANY SHRINES

Collected by a lady whose mind was broad enough to look at life on the spiritual plane in a very large way.

[MANY REPRINTED FROM "LIGHT."]

The prayers are very varied and suit every class and almost every phase of mind and condition of heart.

Cloth, 164 pages, 2/10½. Paper covers, 1/10 post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Just Published.

New Book.

Experiments in Psychical Science.

LEVITATION, "CONTACT," and the "DIRECT VOICE."

BY W. J. CRAWFORD, D.Sc.

Illustrated. Cloth, 191 pages, 6/4 net post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

By E. HOWARD GREY, D.D.S.

With a Preface by J. J. Morse.

Political, Religious, and Spiritualistic. Details of many incidents describable as Physical Phenomena, as "Lights," Rappings, Sounds, Levitations, Healings, Predictions, Prophecies, Aerial Music, D. D. Home, Stainton Moses, &c.

Cloth, 532 pages, 5/6 post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

NOW READY.

NEW EDITION.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses
("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits.

Eighth Edition, Bound in Cloth, 324 pages, price 6/- net,
or post free 6/6.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

PHANTASMS OF THE LIVING.

By EDMUND GURNEY, M.A., Late Fellow of Trinity College, Cambridge, FREDERIC W. H. MYERS, M.A., Late Fellow of Trinity College, Cambridge, and FRANK PODMORE, M.A.

Abridged Edition. Prepared by MRS. HENRY SIDGWICK.

This book, which has long been out of print and very difficult to obtain, embodies all the most important part of the earlier work of the Society for Psychical Research, and in particular much valuable discussion by its first Hon. Sec., Edmund Gurney. It still forms the basis on which present-day work on Telepathy, and especially on Apparitions, largely rests. This new Edition contains reproductions of the 16 Spirit Drawings, and deals among other matter *in extenso* with 189 "Cases."

Cloth, 520 pages, 16/6 net, post free.

"LIGHT" Office, 6, Queen Square, Southampton Row, W.C. 1.

A small Book of Verse entitled "Summer Songs

among the Birds," by Miss Elise Emmons an American lady, has been issued from the press. It contains several poems which will attract Spiritualists. One bears the title, "There are no Dead," and the "Spirit Friends," "Our Angel-Guest"; while "The Miser" touches on the doctrine of Re-incarnation. The poetical introduction is contributed by Miss Lilian Whiting. It is bound in white and gold, 2s. 6d. net. John M. Watkins, Publisher, 21, Cecil Court, Charing Cross-road, London, W.C. 2.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 2,001.—VOL. XXXIX.

[Registered as]

SATURDAY, MAY 17, 1919.

[a Newspaper.]

PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.
Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

In the "Sunday Express" of the 11th inst. Sir A. Conan Doyle deals faithfully with Mr. Walter Mann's "Frauds and Follies of Spiritualism." The article is correctly described by the newspaper itself as a "striking answer to critics." Sir Arthur points out that the method of the critic is "to ridicule the observations of the most famous men of science, whose whole reputation is founded upon their power of exact experiment, while taking as absolute truth any wild assertion by an American newspaper man in search of a stunt." Mr. Edward Clodd should be interested in this remark, for, as we have pointed out before, this has been one of his methods. The old lady who would not believe her son's story that there were flying fishes, readily accepted his jocular account of his having fished up one of Pharaoh's chariot wheels in the Red Sea. There seems to be a great number of this kind of old ladies in the ranks of our opponents. They are continually telling us about the dangers of credulity. In this they are probably right. They ought to be first-class authorities on that!

The "Evening Standard" of the 26th ult. quotes from "The Outlook" an account, from the pen of Mr. Arthur Machen, of the mysterious beating of Drake's Drum, of which, doubtless, everyone has heard, for it has so long been the theme of song and story, and especially so of late months. Mr. Arthur Machen's story is said to be founded on the statements of naval officers who were present at the time of the surrender of the German fleet in November last. We are told how the "Royal Oak," "chiefly manned by sailors of Devonshire," was one of the ships which waited the oncoming of the German fleet.

On her bridge, sixty feet above the top deck, was a group of officers, Admiral Grant, Captain Maclachlan, of the "Royal Oak," the Commander and others. It was soon after nine o'clock in the morning when the German fleet appeared looming through the mist. Admiral Grant saw them and waited; he could scarcely believe, he says, that they would not open fire.

It was indeed a dramatic moment in the history of the world.

The account proceeds:—

Then the drum began to beat on the "Royal Oak." The sound was unmistakable; it was that of a small drum being beaten "in rolls." At first the officers on the bridge paid little attention, if any, to the sound; so intent were they on the approaching enemy. But when it became evident that the Germans were not to show fight, Admiral Grant turned to the captain of the "Royal Oak," and remarked on the beating of the drum. The captain said he had heard it but could not understand it since the ship was cleared for action, and every man on board was at his battle station. The Commander also heard, but could not understand.

Messengers were sent all over the ship to investi-

gate. "Yet the drum still continued to beat." And we read that—

Those who had heard it—Admiral, Captain, Commander, other officers, and men of all ratings—held then and hold now one belief. They believe that the sound they heard was that of "Drake's Drum": the audible manifestation of the spirit of the great sea captain, present at this hour of the tremendous triumph of Britain on the seas.

It is a stirring story of the sea. Yet withal there is a touch of comedy about it. It is such a beautiful satire on the argument that the great dead would not come back to earth to play—drums!

* * *

We look back on the past century or two as a period in which the idea of death took an especially grisly shape. We recall the skulls and cross-bones and other sepulchral imagery in which the imaginations of our forefathers rioted. We remember the horrid parade of funereal trappings, plumes, "weepers," and all the rest of the dismal panoply of old time funerals. Yet Jeremy Collier (1650-1726) could write:—

The more we sink into the infirmities of age the nearer we are to immortal youth. All people are young in the other world. That state is an eternal Spring, ever fresh and flourishing. Now to pass from midnight into noon on the sudden, to be decrepit one minute and all spirit and activity the next, must be a desirable change. To call this dying is an abuse of language.

Dear Jeremy! He preserved the spiritual sense of fresh and unsullied beauty in an age when the very poets could not get away from the charnel-house in writing of the "King of Terrors."

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF MAY 18TH, 1889.)

The celebrated hypnotiser, Carl Hansen, of Copenhagen, is now in London, and is giving hypnotic séances to the Society for Psychical Research.

DEATH OF MR. IRVING BISHOP.—A telegram from New York under date of May 13th says: "Mr. Washington Irving Bishop, the well-known thought reader, died to-day at Lamb's Club, of hysterical catalepsy."

(From LIGHT as above.)

THE "LIGHT" SUPPLEMENT.

Orders are still coming in for the Supplement, which, with its full account of the great meeting at the Albert Hall on Sunday the 27th ult., and its special articles by Dr. Abraham Wallace, Miss Lind-af-Hageby, Mrs. de Crespigny, and others, forms at once a souvenir of the event and an excellent propaganda document. We hope all our friends will do their best to make the enterprise a success.

"SUMMER SONGS AMONGST THE BIRDS," by Elise Emmons, is a little volume of verse which has certainly captured some of the fragrance and melody of summertime. Here and there we get the authentic note: "The clouds come blowing up the sky, Like shoals of mackerel drawing nigh." There is a picture that, although its audacity carries it perilously near "the verge." They are all simple lays, their very spontaneity occasionally achieving effects that more pretentious methods might seek in vain. It is not a book for the fastidious lover of poetry, but rather one for the many who love simple verse and judge its faults indulgently—if they see them at all! The introduction consists of a poem by Miss Lilian Whiting addressed to the author, and well describing the title "Summer Songs Amongst the Birds" as having a witchery of its own. Indeed it suggests Peter Pan and his house in the tree-tops.

THE REALITY OF MAGIC.

By HENRY FOX, M.A.

What does "magic" mean? It seems to mean the production of supernormal phenomena by supernormal forces not recognised by ordinary science. It certainly does not mean unreal phenomena produced by trickery or fraud. That is only an imitation of real magic. Is there, then, any such thing as real magic? In other words, are there any genuine supernormal phenomena produced by any supernormal forces? That is the real question at issue just now. Some of our most distinguished scientists stoutly declare that there are many such phenomena; others declare as stoutly that there are not. As usual, those who try to prove a negative can only prove that such phenomena have not come under their own personal observation. They cannot prove their negative unless they can prove that they have investigated and explored the whole realm of the laws of Nature, even those of which at present we know nothing. Those who have opened up their intelligence to perceive the operation of the unexplored laws of Nature admit that the evidence put before them is unexplainable by ordinary science, and least of all by trickery or delusion. So let us look at real magic from their point of view.

The evidence for the existence of real magic is overwhelming. It is overwhelming because it is cumulative. Every age, every history, bears its own testimony to this. Is, for instance, the story of Shadrach, Meshach and Abednego in the fiery furnace all purely mythical? If so, it is strange, for it is credibly reported that the Indian fakirs can walk through a fiery furnace unscathed, to this day. It is strange, too, that not only D. D. Home, but the late Mr. Morse, handled red-hot coals with their naked hands without injury, and that many others have done so and can do so. The evidence as to this would satisfy any British jury. So would the evidence that D. D. Home was able to make an accordion, suspended and isolated in a wire cage and under the eyes of Sir William Crookes, play well-known airs, with no visible hands on or near its keyboard or its bellows.

These things and scores of more trivial results have been proved thousands of times—under test conditions which exclude all conjuring. Their triviality is no greater than the triviality of the first phenomena of electricity. The power of attracting by one end of a magnet and of repelling by the other some insignificant object, such as a child's swan swimming in a pail of water (the body of the swan containing another magnet) was one of the greatest newly discovered forces of Nature in the days of Faraday. A table that can answer signals, or a tambourine that can play itself, provides phenomena trivial in themselves and particularly open to fraud and trickery; but so far as those phenomena are genuine and not fraudulent, table and tambourine are as of great importance as the child's magnetic swan.

Levitation of the human body (as in the case of D. D. Home and scores of other authentic cases), the direct voice of trumpet, the materialisation of the human form and its dematerialisation, automatic writing, the messages given by the ouija board, and the recognition of departed friends alleged to be seen by clairvoyants: these are all mostly trivial and often very unsatisfactory, and are all open to trickery and fraud. But in so far as they are true and not fraudulent, they are of the highest importance as indications of the dawning of a new science upon a hardened world. The scientists who deride these things would do better to investigate them.

This applies particularly to the alleged photographs of departed spirits. If these are all nothing but frauds and fakes, why do not our scientists establish a strong committee of investigation to prove this to be the case and so deliver the poor deluded public from further imposture? If they are genuine phenomena, then our scientists must recognise in them the dawn of a new science which has been long recognised by some of their brethren as the revival of a very ancient "revelation."

There is, too, other evidence of this revelation of an altogether different kind—evidence of which many of our great scientists are entirely ignorant, and which some of them, it may be justly alleged, are by constitution and mental training entirely incapable of appreciating. It is the evidence of a new and illuminated human consciousness. A man is not his body nor his brains nor his five senses, but his inner consciousness. This consciousness is the real man: and it is as capable of development and training as are his bodily faculties and his senses of sound, vision, touch, taste and smell. The connection between the outward and the inward development of man is very intimate. Both developments lead on to the conclusion that man does not yet know much more of himself than his limited bodily powers of sensation tell him.

Purely physical science cannot lead him into the region of supernormal science until his consciousness is aroused to explore it. Mystics make some effort in this direction, and the progress made by them, though small, is quite sufficient to confirm the likelihood of these supernormal phenomena being but the first glimpse of a future state of existence and of a world fashioned on new principles and governed by laws of Nature as yet beyond the imagination even of the

most gifted. Supernormal phenomena may be called *magic* now; but perhaps the whole conditions of life will be all purely magical in that sense. At any rate, it is well not to despise or condemn the votaries of real magic as it dawns upon us.

This is also suggestive of the probability that in that new world we shall still have to exercise our choice between white magic and black magic, just as we have now to choose between good and evil. The evidence for black magic is as strong and as universal as the evidence for white magic; one can only hope that in a world of magic the good will rule the evil more satisfactorily than it does here.

When Moses and Aaron exhibited their powers of magic the Egyptians did likewise "with their enchantments"; but there was no question of trickery in either case. The magic we need very badly just now is the magical change of heart and disposition which comes in the train of "the new revelation."

Sir A. Conan Doyle, as a true scientist, can see the importance of phenomena which seem to others to be too petty to be worth notice. He can see in the most trifling phenomena the germ of a great revelation, which will reconstruct human society on principles far more powerful than any League of Nations can, without such a revelation, ever hope to achieve.

A revelation of another world opening up to man's vision will reconstruct the man himself from his innermost foundations of thought. Then his civilisation will reconstruct itself. In this seems to lie the real importance of all genuine phenomena. They are means to an end—not the end itself.

They must break down the barriers between selfish class interests, and produce a sense of unselfish national unity of life and interests.

Perhaps this is the inner meaning of our present unrest. It looks as if "the magical force" which won the war and saved our own land from destruction is still at work amongst us—to save the nation from itself.

METHODS OF COMMUNICATION.

By R. DE HOLTE.

In looking back over a period of years it is often possible to view things in a more calm and dispassionate mood than we could at the time when they actually happened: the judgment is less likely to be influenced by passing emotions, and so to be more reasonable in its conclusions.

It is now about twenty years since my interest was first aroused in reference to matters psychic, but when once aroused it knew no falling off, but rather grew in intensity. I took up the subject with a real enthusiasm, and some valuable results soon rewarded my efforts, and useful experience was gained. This experience was perhaps the more valuable because it was gained either single-handed, as it were, or with the help of only one like-minded and loyal helper, that is so far as the physical side was concerned, for every investigator knows that the more personalities involved, the more intricate the subject is liable to become.

In addition to certain distinct phenomena, including the passage of matter through matter, if one may so term it, the experience was gained chiefly through table movements, the ouija-board, automatic writing, and spirit intercourse, or conversation by the transmission or interchange of thought without any material help such as table, board, pen, or pencil.

And now I ask myself in what light, regarded through the vista of years, do these experiences now appear, and what may be said in respect of their relative value? In answering these questions I do not in the least wish in any way to cast a reflection on the opinions of those who may have arrived at different conclusions through apparently similar channels.

The phenomena of table-tilting is well known, but as a means of communication it was found to be cumbersome, exceedingly limited in its possibilities, and, to use the expression of one valued spirit communicator, "undignified." It was very easy to get the usual movements for "yes," "no," and "doubtful," but to spell out a message by this means was enough to exhaust the power, if not the patience, of any ordinary spirit; and if to avoid this the whole business resolved itself into a series of leading questions to which the table has to signal "yes" or "no," the results to many researchers will be of little interest as a source of real information. In the writer's experience the answers given were invariably those desired or expected, and almost anyone who was asked for seemed then and there to be present. Apart, however, from their unsuitability as a means of verbal communication, the table movements have a real value in another aspect of the case. Looking back upon a series of careful experiments, it can be said that, although for communication the table is a very indifferent instrument, it is none the less a simple and effective means of showing the presence of psychic power, and also of the way in which material objects can be influenced by that power. No one, however sceptical he may have been, can see even a small table move with little or no personal contact across a room, tilt, turn round, or dance about, without having his previous

convictions somewhat shaken. The table, in short, is capable, under the influence of psychic power, of actions which would make any reasonable doubter revise his opinions on the point, as well as awaken an interest in those who have never witnessed such phenomena before.

The ouija-board proved a far readier method of communication. A message could be taken down much more easily, but we found the messages very unreliable and often very stupid, while it would take much to convince a mere onlooker that the movements were not those of the visible operator. Perhaps better results would in time have been obtained if the method had been further pursued, but the chance question, "Could you reply by writing?" producing the answer "Yes" sealed the fate of the board, and a pencil took the place of the indicator, until in its turn it was superseded by the pen. From this point investigation was carried on without any personal assistance, and very careful watch was kept, every variation of the power or influence exerted was noted, as also any variation of style in the formation of letters or any apparent contradiction in the statements made.

Automatic writing can be as futile as the other means of communication mentioned, but seriously and honestly undertaken it may become a real comfort and help. Undertaken otherwise it may prove a real harm to those who practise it. Whenever consulted on this matter the writer is always careful to impress upon people that it is not desirable for everyone to make these ventures, and that it is possible for the idly curious to set free powers which they may find it difficult to control. In fact only the sincere seeker for the truth, who has no wish merely to gossip, as it were, with earth-bound spirits, and who sets before himself the highest ideals, should have anything to do with automatic writing or any other form of spirit communication. We do not hear so much of obsession now as we used to do, but it is none the less a real danger and one which should be seriously guarded against. But on the other hand, where lofty ideals are held and there is a steady refusal to lower them, spirits from higher planes will be attracted and will readily give their aid to those who will accept it and profit by it. The evidential value of automatic writing, apart from the actual communication, must appeal to the one by whom the matter is written rather than to those who may afterwards read the writing, while a mere observer might quite reasonably refuse to believe there was anything else at work beyond what is the case in the ordinary use of the pen, but to the actual writer, especially if his powers are highly developed, nothing could be more certain than the fact that he is but a living instrument expressing the mind of someone else.

PRAYER AND FAITH.

Mrs. Emily C. Hoare (Reigate) writes:—

I have been thinking over Mr. Fielding-Ould's remarks on Prayer and Faith in your issue for April 26th (page 129). From what he says, it would appear that there are but two creeds: (1) That "prayer and faith should relate exclusively to the things of the other world," and that "God, having made the world, has retired to a distance, and left it as a going concern to run like a piece of clockwork." (2) That a man who puts himself into the care of God "shall not so much as fall in the street except by the determinate counsel which sees some good purpose for him or for others in it." But surely there is a creed, held by thousands of people, which lies midway between the two. May I try to give it, in language which I hope is not irreverent?

God, having started the world on certain lines—lines which "make for righteousness"—and given His creatures free-will, abstains (except perhaps in rare cases) from interfering with the natural course of events. Terrible troubles may befall even those who have consciously accepted Him as their Lord and Master—troubles which are far from being according to His will, except as the laws which govern all happenings are according to that Will. And yet—and yet—it would be utterly untrue to say that prayer is useless. "My child," we imagine Him saying, "my child, I grieve for what has come upon you. I feel for you; I suffer with you. I cannot remove the burden, but I am with you always, and I will help you to bear it, so that it cannot really harm you; nay, it shall work for your good, for all things work together for good to those that love Me."

Surely such a belief, though the comfort of it falls short, I quite confess, of that experienced by people who hold with Mr. Fielding-Ould, is a very present help in time of trouble.

That the movement known as Modern Spiritualism was originated and engineered from the spirit world, is freely admitted by all Spiritualists who know anything at all about it. That it is kept alive by spirit people is also as freely acknowledged. What was, and is, the purpose behind it? Was it only to re-introduce the practice of simple Spiritism? Or was there not a grander design, viz., to draw out the divine in man and to aid his evolution towards a higher intellectual and spiritual plane? If the latter, then that is the great First Thing in the movement—yea, the very essence of its being—"The Place of Jesus Christ in Spiritualism," by R. A. Bush.

FROM HIGHEST TO LOWEST, LINKED.

By B. M. GODSAL (San Diego, Cal.).

That our allotted span of mortal life is too short for the learning of all the manifold lessons that this world presents is obvious enough. And it is questionable whether any number of lives spent in taking observations from the one material standpoint would enlarge the scope of our spiritual survey to any useful extent; or would even suffice for the solving of Nature's problems in a world where, as has been said, every insignificant flower contains within itself the whole secret of God and man.

Spiritualism, of course, recognises the inadequacy of life in the flesh to teach all the lessons of life, and it holds that we move on to other lives and gain views of the Cosmos from many angles. To quote a spirit communication dealing with this subject:—

"An important lesson I would teach is that spirit guardians are learning the significance of life's lessons, as they could not while in the flesh; that they are doing the double work of educating themselves and performing the part of agents of the Supreme Intelligence of the universe to look after their kindred. I would have all to know that . . . the guardian appreciates the trials of a fleshly charge as though they were his own, and suffers in a degree corresponding to his ignorance of the principles involved."

This might seem to constitute a very inefficient protection were it not that our most intimate guardians are themselves guided and checked by higher powers; thus we read:—

"Guardians learn that the power that oversees them and their charges often conceives differently from themselves of what will be for the welfare of those charges. . . . Whenever my will was crossed I paused and considered, I knew there was a purpose in it, and I had but to study this purpose. I was not the only guardian of my son; and I knew that he, with all others of mankind, was so strictly guarded that no circumstance of his life was suffered to pass unnoticed."

This tenet, that our immediate guardians are more perfect in love than in wisdom, helps to explain why it is that our friends on the other side so often seem to concern themselves with the trivialities of everyday life—in fact might almost be said to attend to our creature comforts!—whereas in moments of crisis these indulgent helpers very often seem to forsake us, and to be replaced by sterner guardians, whose larger vision, perhaps, can forecast "the far-off interest of tears." This method, of employing a graduated scale of instructors, is of course merely a continuation heavenwards of that which obtains imperfectly in this world, where the best teachers are those who are not too far advanced to appreciate the perplexities of their pupils and who continue to learn even though they teach.

A doctrine so natural and so simple puts all others out of court. It shows us a perfect, and therefore reasonable, connection between mortality and Deity—even though the latter be accepted as all-powerful and all-wise and benevolent. And it explains why so many people have felt it necessary to postulate a struggling God, because it is natural to assume that every good gift that comes from above, perhaps in answer to prayer, comes from God Himself—as of course it does indirectly. But God deals with us through intermediaries who, whether in the spirit or in the flesh, are themselves in a state of progression, and therefore of struggle, and are warring against evil on a wide front, of which this material world forms an important sector. Thus the great world of progressing spirits, with which we are in close touch, represents for us a growing or striving God—who is anxious to receive, as well as to afford, assistance.

And above the world of advancing spirits with whom we are invited to collaborate there dwells, in the state of perfection, God, who is pure Spirit. This may be recognised as truth, seeing that the sole alternative would be the prevalence of chaos, a condition incompatible with the orderly and progressive sequence of cause and effect which we experience around us. Thus we are confronted with life in three distinct orders, namely, life embodied in matter, life ensouled, and life without limitation. That there exists but the one life throughout these three realms is shown by the uniformity of the universe.

DOCTRINE OF THE RESURRECTION.—The Rev. J. Marshall Robertson, M.A., in a sermon on "The Resurrection of the Body," delivered at St. Paul's, Enfield, on April 20th last, said: "Spiritualism, from one point of view, is engaged on the same task in this matter as Christianity. It tries to build a bridge between the two worlds. It begins from this side and from a material basis, the basis of ether, and on this it tries to reach over to the world that is beyond. Christianity, on the other hand, takes as the substance of its bridge that solidly real Christian experience which it already has, knowing and believing that it leads to the very substance of the future life. Spiritualism builds from this side to the other side; Christianity builds, in a sense, from the other side to this; and it does so in virtue of that experience of the other side, the experience of the soul in redemption, the power of Jesus Christ in the mystical (which does not mean misty) experience of the soul."

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE OUTLOOK: PLANS AND POLICY.

THE GENERAL SURVEY.

Let us begin with the large view. We have a message to proclaim—a word that has the whole power of the Universe behind it. Our own weakness and folly may retard its full expression: the dulness, the stupidity, the malice of its opponents may block the way for a while—but *nothing can stop it now*. It is a message that can and will change the whole face of civilisation, giving a new hope and a new outlook to the race, and quickening every impulse that aims at producing a better world for the generations to come. The gathered clouds are shot through and through with the coming splendour: out of the cloud speaks the voice, out of the cloud comes the fire.

The great message has been heard and is passing from lip to lip. It spreads by contagion, like happiness and laughter. The part of the pen is less to convey it than to give it definiteness. None who has heard or read the message and responded to it has been touched for the first time. There has been some interior growth first, some impulse from the unseen side, some telepathic impact of which the recipient has been unconscious. Unless these things have happened the effect of a million repetitions of the message is just *nil*. The man is unmoved; he merely snarls, scoffs, or passes, with averted head, something with which he conceives himself to have no concern. Let him go by: the truth will come back to him later in a more compelling shape.

But the world is now well awake, and the time has come for materialising our dreams and giving our visions a concrete form.

THE DEFINITE AIM.

Men, money, methods—we are gathering them slowly around us. But we want to accelerate the progress, and we intend to do it. For years past, power has been streaming into this movement of ours, until its dullest elements have begun to feel the influence and to vibrate with it. For spirit is quick, electrical, vibrant, and that upon which its energy is directed must move with it or be shattered. "The dull earth perplexes and retards," said Keats. Time is altering that condition of things rapidly, and it is our part to assist in the work.

We have a practical aim, small enough as things go, but immense in its possibilities. It is a focussing point for an immense radiation of light and power—a central institute for Spiritualism in London, equipped with the best service of men, means and material which it is possible to get together. It will co-ordinate all the different forms of Spiritualist thought and activity; it will organise and direct and select; it will revise, it will give counsel and consolation. It will maintain this journal as a burning and a shining and an ever-expanding *LIGHT*, and it will take an active part in the production and distribution of the literature, elementary, philosophic, and scientific. It will link up the conflicting bodies by concentrating their attention forcibly but kindly on the essential meaning of the message, which relates to Universals and not merely to Particulars, and not at all to special interpretations of doctrine, whether of Theology or Philosophy. Those are matters of personal and private conviction. The Universe is large enough for them all—for all races and all tongues, for all doctrines and sects, for all schools of thought and opinion.

We are Spiritualists, but in time we shall wear out

our label. It is only necessary while there are those who hold by Matter as the only reality, or who with a muddy consciousness conceive of a future life as something of which they cannot possibly conceive, and have a rooted objection to any definite statement, like the poet who thought that the beauty and mystery of the rainbow would vanish if it were once analysed. We believe in examining everything within our compass. If it will not bear examination —!

There, in a few words, is how we stand—if we may say "stand" who are moving on. We shall move rapidly if we are aided by those who think with us, but anyhow we shall move and take the world with us.

THE ADVANCE.

Allons! After the great Companions and to belong to them!

They, too, are on the road—they are the swift and majestic men—they are the greatest women.

For ever alive, for ever forward!

(Walt Whitman).

"IS THE HOUR OF DEATH — ?"

The Rev. F. Fielding-Ould, replying to C.E.B. (Colonel), writes:—

Those who had some "soft and comfortable" belief in Providence have found that the war has confirmed it, "To him who hath shall be given"; but those who always doubted the fact have probably come to the conclusion that it was all a delusion—"from him who hath not shall be taken even that which he seemeth to have."

I would not have sought to comfort the woman in question with any speculations as to the good which might result from her troubles; it sounds heartless to tell a man in pain that it is for his good. My suggestions as to a possible explanation may be rejected, of course, if they seem inadequate. Far be it from me to pretend to understand all God does or permits. "Who hath known the mind of the Lord?" But I am content to believe that there is some wise purpose. "Though He slay me, yet will I trust in Him." A child may have a well-founded confidence in his father's wisdom without accepting another child's challenge to explain all he does.

The good suffer as much as the wicked, says Col. C.E.B. They generally suffer a good deal more; "Great are the troubles of the righteous." But there are compensations, and though from one point of view the apostles were "of all men most miserable," from another they were "always rejoicing." St. Francis, blind and dying, would insist on filling the house with his joyous singing, to the great scandal of his friends.

A supervision and wise direction of mundane affairs with a great ultimate end in view does not seem to me inconsistent with the gift of free will or with man's duty of "working out his salvation," but it does not imply "continual interference," rather an infinite power of bringing good out of evil.

As for the "orange peel" incident, I would not claim the insight to be able at once to detect the reason of such an event; perhaps in ten years or a thousand, one might, on looking back, see the wisdom of the move. I remember the devoted father of eight children being killed in the street. The Press called it an "accident," and most people no doubt saw in it proof that Providence was a myth. But mark the result. The duty of maintaining and educating the children fell upon a hard and selfish old relative, with the consequence that he became, to his own surprise, interested in and proud of them. His stunted affections and sympathies were developed and a long self-centred life ended in noble work for others. The shortening of a good man's life was the salvation of a less good. What is this but the working of Providence?

We may think too much of this world's misfortunes. "Be not afraid of them that kill the body and after that have no more that they can do." As has been somewhere finely said: "The real tragedies of life are not the broken bones, but the broken vows, the lapses of character, the sinkings back to the level of the brute; not Paul's forty stripes save one, but Peter's denial."

"MODERN ASTROLOGY" for May, in reviewing the changed conditions brought about by the war says, "It has also been the turning point for occultism. As home after home was stricken the desire for definite knowledge of after-death conditions became insistent. Religion had failed, and it was to Theosophy and Spiritualism that the majority turned, ready to abandon their ridicule and to listen." It is claimed that "in this mental awakening Astrology has played a large part."

COMMON-SENSE SPIRITUALISM.

By STANLEY DE BRATH, M.Inst.C.E. ("V.C. Desertis").

SYMPOSIUM III.

The Archdeacon* sat in the writer's study. He was on a short visit to his friend. There had been silence between them for some minutes; it was broken by the host. "This is Wednesday, and it is usual for some special friends to come in this evening: we have been having discussions on Spiritualism."

ARCHDEACON. Holding séances?

WRITER. Oh no. I think all of us are beyond that stage now; we are none of us qualified to be psychical researchers, but we want to reach some rational conclusions on the whole subject. We are bored stiff with the stupidities we see written by bright young men in Fleet-street, who do not know the veriest elements of the matter. But you need not be present unless you like. My wife will entertain you.

A. On the contrary, I shall gladly be present; I think it one of the forces of the time—one of the weak things chosen to confound the wise.

W. Do you really? Is not that very unorthodox?

A. Oh my dear friend, please do not use that terrible word. All truth is orthodox. I am not like Sydney Smith's cleric who claimed orthodoxy as his 'doxy and heterodoxy as the other man's 'doxy!

W. But I did not know that you were interested in it.

A. So interested that forty years ago I studied it as thoroughly as opportunity allowed. I have said little about it, as the time was not ripe and I am not the stuff of which martyrs are made. Perhaps I should be ashamed of that, but I am not. More harm than good would have been done. During these thirty-odd years I have watched its growth, and I have seen no reason to change the conclusions I came to after five years of study.

W. That is strange. Surely you must have advanced with the newer experiments?

A. The newer experiments are seldom more than repetitions of the older ones under different names. Mesmerism is now called Hypnotism; and Reichenbach's Odic Force is now called Telekinesis. It amuses me to see how the thing despised under one name is accepted under another. Spiritual verities do not change, any more than Gravity or Radio-actinism. The only advance I know of is the proof that some automatisms come from unexplored regions of the automatist's own mind, some from thought-transference, as well as from discarnate personalities. This was pretty evident from the first; later experiments prove it. They show that to form sound conclusions one must take a large body of fact and not pin one's faith to any few pronouncements; but at the same time, even one fully satisfactory experiment is conclusive on the general question of survival.

W. Well; I think you can contribute to our evening's enlightenment.

A. Perhaps I may be able to say something. I have much regretted to read the endless discussions on phenomena which once proved are proved for ever. Each fresh mind seems to think that the whole series should be repeated for his special behoof: and each makes it a personal matter instead of looking to the principles.

In the evening the Soldier, the Physician, the Chaplain, and the Engineer met once more.

P. Are we going to reach some conclusions to-night? I find it very difficult to get at any satisfactory causes for these strange phenomena. The phenomena must, I see, be admitted as facts. Sir Oliver Lodge, Sir Wm. Barrett, Dr. Geley, Prof. Crookes and Dr. Crawford cannot be set aside by anyone but a Press-writer; but apart from their causes the phenomena do not interest me.

E. I think that the causes require long and patient experimental research, they are evidently very complex, and it will be long before that web is disentangled. For my part I am as much interested in their results as in their causes.

CHAPLAIN. Yes, I agree; and we find some very bad results side by side with the better ones. Is not that the Archdeacon's experience?

A. Yes, I think so; but as an old student I should like to hear what others have to say before I make any remarks. What bad results do you speak of?

C. Well, in the north of England I have seen one Spiritualist "church" springing up after another, and heard many "trance-speeches"—some very convincing, others mere vague exhortations and promises of a Summerland future to everyone. In some of them there is a very strong anti-Christian bias. I heard one speaker (not in trance) advocate "dropping" Christianity and the Bible altogether. The Christian Science Church illustrates admirably what I mean. It is very curious how every kind of art reflects the mind that makes it. With unlimited funds how has the Christian Science "Church" materialised? A congregation, raised tier on tier, looks down on a platform whereon stand a man and a woman. One reads the Bible, the other Mrs. Eddy's commentary. A few hymns and the Lord's Prayer constituted the service I heard. Con-

trast this with any of the great cathedrals at home or abroad, or with their humbler imitations everywhere. The vast spaces, the soaring arches, the congregation placed at the lowest level and as far as may be, out of sight—all direct thought and feeling away from Man; the raised chancel, the central altar fix them on God. The lights are bright, not with colour alone, but with the memories of human heroism to which Art renders the honour due—human lives lit up with the divine colours of Justice, Faith, Courage, Fortitude, and Devotion. The services reach back to the dawn of history—the *Venite* traces the universal experiences of mankind typified by the wanderings in the wilderness—the psalms of David voice the worship, the aspirations and the sorrows of a thousand generations who have loved and served the Divine Idea. Not in teaching alone, but in all its associations, the liturgy recalls the long Hebrew testimony to the Unity of God, the Coming of the Messiah, the joy of His Birth, the seeming triumph of Materialism, the Victory over death, the Church Militant—teaching, learning, advancing ever in spite of, or even through, errors; trusting in the ultimate realisation of the Kingdom of Heaven. And central to all the altar of God—to some the scene of the miraculous daily sacrifice, to some the Table where His children gather to eat of one bread and drink of one cup in token of inward and outward unity, but to all the sacrament of brotherhood. Sectarianism casts all this aside, and substitutes . . . what? One very small part of all that is included in the teaching of Christ—exposition, and doubtful exposition at that.

E. I think we cannot fairly include Christian Scientists as Spiritualists: they formally deny communication between the two worlds as being a delusion of "Mortal Mind." They are outside our discussion.

C. They are a sect like others.

E. Perhaps, but they, like the Mormons, rest on an alleged revelation. They must stand or fall by the continuance of their power to heal, not by Mrs. Eddy's dogma that Matter has no reality. Still, we may allow that they, as a sect, illustrate the attitude of some Spiritualists.

P. It is curious how illusion soon passes into fixed delusion. My medical friend who practised in hypnotism told me of a very poor lady whom he was treating. He noticed that her boots were deplorably bad; he sent her anonymously a new pair. She was an automatic writer, and at a subsequent interview told him that the spirits had sent her the boots.

S. That might possibly be indirectly true, in substance.

P. Not as she understood it.

E. "As she understood it": that is to my mind a cardinal fact, because it touches the seed of dogmatism. Nothing outside mathematics is absolutely true "as we understand it." That is fundamental to philosophy, and Berkeley's position can never be upset; each of us knows things, not as they are in themselves, but as they affect our senses or our instruments. A piece of pitchblende has been emitting X-rays all the time, but we knew nothing about it till the other day. That is part of what it is in itself, and there may be a hundred other actions going on of which we know nothing as yet. Much more is this the case with Spiritualist phenomena, and it is further complicated by the fact that men ask for the whole truth in a nutshell. We must wait for prolonged experiment and the slow results of time.

C. I cannot agree at all. To "wait and see" is to throw away opportunities, and will be as disastrous here as it has been in politics and in war. Whether we understand it or not, it is producing its effects for good or ill; and, as I think, mainly for ill.

A. Are you not looking at the opposite sides of the shield? You (turning to the Chaplain) are concerned with its religious aspects. You (turning to the Engineer and Physician) are thinking of its scientific side. I also am more concerned with its results than with its causes, for which we have already a sufficient working hypothesis.

S. Yes, and what do you take the results to be?

A. I think there are two salient facts which outweigh all the objections and abuses. In the first place, the objective reality of the spirit-world is now proved in a way that anyone can understand, however little he can explain it scientifically. It is a minor matter that each man interprets it according to his knowledge. One thinks that "the spirits" will help him to find his lost keys and cure his colds, answer theological riddles, or advise him on his investments; another thinks they are in the "Summerland"; another sees in them the apostolic "cloud of witnesses"; to another again they are the revelation of a new world of thought. But to all they are the negation of the Materialism which has poisoned Europe. In the second place they bring home to thoughtful minds the futility of dogmatism. As soon as we are convinced of the present reality of a spirit-world, it is obvious that we know very little about it, except that souls survive and that right action really does lead to happiness and wrong action to misery. This is the practical sanction for religion—a fact, not a doctrine. It is impossible to exaggerate the evils that have resulted from the dogmatism of temper; the first great schism in the Church was due to the definitions of the Council of Nice in A.D. 325, and we have but to read the history of that Council to see how greatly its decisions were swayed by political considerations. A distinguished doctor of theology has said, "The Council of Nicea marks an epoch in the conception of the

* It should be observed that the clerical character now introduced as the "Archdeacon" does not and never did hold that rank.—S. D. B.

Christian religion, in that it was the first attempt to fix the criteria of orthodoxy by means of definitely formulated pronouncements on the content of Christian belief—the acceptance of these criteria being made a *sine quâ non* of membership of the Church.” It did indeed mark an epoch—the abandonment of free thought for “orthodoxy” *ex cathedra*; and this principle has dominated the official Church ever since with disastrous results. Consider the separation of the Greek Church on the *Filioque*. Consider the rise of Mahommedanism: Mahomed accepted the Old and New Testaments—he claimed that the Qu’ran confirmed the Jewish and Christian Scriptures. His first aim was to recover “the religion of Abraham (Ibrahim),” and but for the Trinitarian definitions, Islam might have been Christian. The Athanasian Creed lost the East to Christianity. It is needless to point out the evils of dogmatism among ourselves; the greatest of them is that “religion” to most minds is equivalent to a profession of faith. In the mazes of theology Religion is lost, and the implacable hatreds of theologians are proverbial—they look on their opponents as the enemies of God. The orthodox railed on Jesus on the cross—they mocked at the heroine of France writhing in the flames: history is full of persecutions by every sect and party which has claimed orthodoxy. Nowadays they are merely spiteful, and never acknowledge an error. You are no doubt thinking that these are strange words for a Churchman; perhaps they are, but I am not depreciating the real Church. The mystical body of Christ is all those who are animated by His spirit; my words do not touch any Christian of any creed when I deplore the absence of that spirit in those who testify of themselves that they are orthodox. Dogmatism is not a Christian failing but a vice of the human mind. It is to this principle of dogmatism that Spiritualism is opposed.

(To be Continued.)

REINCARNATION.

Mr. C. G. Sander, in a letter too long to reproduce—since the subject is not one which in the present hopeless conflict of testimony and opinion it is profitable to pursue—seeks to help “For a Mother’s Sake” (page 138) in his perplexity by assuring him that though reincarnation is usual in order to gain additional experience on the earth plane, it is not compulsory and there is no periodicity for it. Consequently his little daughter—who knows how her parents love her—may not reincarnate for very many years, and it is therefore quite probable they will meet her on the other side of the veil, where she will be growing up to what we on the physical plane call full womanhood. As far as Mr. Sander has been able to ascertain, we do not have to expiate the sins we have committed in previous incarnations, but we are moulding in each incarnation the character and the tendencies of the next, and that is the real “Karma” we have to work out.

“The earthly relationships of husband and wife, of brother and sister, of parents and children cease in the life in the beyond, the only ties which link them together are those of mutual love and harmony; they are permanent spiritual relationships which can be and are turned into various kinds of relationships or friendships on reincarnating on the earth plane. Personality is changed at each incarnation, but the individuality or ego persists through all incarnations, although our present personal mind does not generally remember anything of previous incarnations. Our superconscious mind at times, however, transmits images and recollections of scenes and incidents of past lives to our conscious mind and we superconsciously remember and are often in a wonderful way attracted to persons whom we met in previous incarnations.”

Mr. Sander claims to have investigated many such apparently spontaneous intimate friendships and found that they have their basis in the resumption of friendships and relationships which existed in former incarnations.

A correspondent, “Venos,” who writes, as another working man, to reply to the communication in *LIGHT* of May 3rd, says:—

“I have come to the conclusion that, granting it to be God’s purpose that man should be in a state of continual progress . . . it is absolutely essential that he should experience every phase of life that is on earth, and should have a knowledge of more than one personality.”

This idea our contributor elaborates at some length, but space prevents us from giving his views in full.

“SPIRIT TEACHINGS,” by “M.A. (Oxon.),” one of the most valuable works for students of Spiritualism, is now in its eighth edition. Copies can be obtained at the office of *LIGHT* at 6s., or 6s. 6d. post free. This price makes the book a good deal cheaper than many works recently produced.

FOUNDED ON A ROCK.—With all deductions, our knowledge is founded upon an absolute rock, and is of such vital importance that our descendants will, I believe, date the termination of the dark ages from the time when spirit survival and communion, with all they imply, are generally accepted.—*SIR A. CONAN DOYLE* in the “Sunday Express,” May 11th, 1919.

“ILLUSIONS AND REALITIES OF THE WAR.”*

A new book by Francis Grierson is a literary event, and something more. This volume of essays was written, and should have been published, during the war; delayed for a year through printing difficulties, it is none the less welcome and valuable.

Francis Grierson’s position in literature is unique, and a writer his nearest of kin is Maeterlinck, and it is of peculiar significance that the Belgian and British authors in personal appearance strikingly resemble each other. Since there is no traceable consanguinity, whilst the spiritual relationship is conspicuous, the determining action of spiritual forces upon physical form is here well illustrated. Writing to Francis Grierson about the work of the latter, Maeterlinck said: “You have deliciously and profoundly surprised me. You have said so many things which I should like to have written myself.”

The psycho-physiologist easily understands the mechanism and necessity of this exquisite sympathy. As our author says in the book under notice: “The body will fall into line with the mind in everything.”

It is not enough to say with the “Daily Express,” “Francis Grierson is the most fascinating and the most wonderful of the essayists. He is a thinker of splendid sanity and wide view.” For, amongst other distinctions, his notable resemblance to the ancient Hebrew prophets is an isolated phenomenon amongst the moderns. In the essay on Biblical Prophecies he contrasts these with the writings of Swedenborg, Spinoza, Kant and Spencer: “Go over the whole list of philosophers, and you will not find two who agree. When they are not disputing about systems they are quarrelling about the meaning of certain words. But the prophets always find the right word, the fitting phrase, the immortal sentence. Their speech has the impact of the inevitable, their warnings the trenchant quality of lightning, and their wisdom the simplicity of fundamental law.”

Such wisdom comes only from immediate touch with the inner nature of things, superficialities and delusive appearances penetrated to their vital essences. Thinking thus, thought proceeds from real centres to legitimate circumferences. “Men of clear vision foresee results from a practical basis,” as Grierson says; “they figure from one reality to another. Their plans work out like a sum in arithmetic correctly calculated. They concentrate thought on fundamental grounds.” Again: “Clear thinking means clear seeing.”

If we would escape from the ills of sectarianism spiritualism must permeate our Spiritualism. It is the classical Spiritualism, the converse of materialism, that Grierson’s work so finely proclaims. In the half-hundred of little essays constituting the book now reviewed too briefly, greatly varied as they are, this is the interior motive-power of them all. There is, however, choice spiritualistic material in the modern sense of the word; not of the evidential sort upon which selective and critical operations are happily more satisfactory than formerly, but in the immense sphere of psychology, which compasses modern Spiritualism as a problem and a systematic study. In the essay, “Teuton versus Celt,” it is boldly affirmed that the war was “a temperamental war,” not essentially an enormous commercial struggle. Protestant Prussia, the dominant Teutonic force, is well described as “unimaginative, stolid, unpoetic, and irreligious”—at war with all the other Protestants, and with the Catholic ideals of the Celts, the Latins, and the Slavs. “The Teuton temperament is subconscious,” says Grierson; another way of saying that the Teutons are enmeshed in what students of the Harmonical Philosophy know as the Psychological State, which has never before in the world’s history been exemplified so thoroughly by an entire race. The essay on Teutonic Psychology is a remarkably brilliant contribution to the literature of practical psychology, and should be studied by all the Allies. The English-speaking Allies are forewarned of their most dangerous illusion concerning the Germans: the belief that through the misfortunes of the war the Teuton spirit will be changed, and that the German democracy will cause the Teutonic peoples to see themselves in a new light. “Let us not be deceived,” exhorts our author: “Whatever light they may adopt after the war will be a light made in Germany.”

Nearly two years ago he wrote: “The banditti with handles to their names will whine when the hour strikes for the deliverance of the world from their desperate grip.” Now, declares this Celtic seer, “it is a choice between two things—universal decadence or universal regeneration.”

This choice itself may be mostly an illusion—the majestic march of Progressive Evolution carrying on with irresistible might whoso will, leaving behind only the individual or nation unwilling to advance in the new movement of spirituality. “A man who lives for himself lives for nothing,” from the essay on Materialism, is a noble dictum that applies to nations as well—the terrible downfall of Germany an unparalleled illustration. The energising importance of “Illusions and Realities of the War” will long survive the proclamation of peace. W. B. P.

* “Illusions and Realities of the War,” by Francis Grierson. John Lane, price 5/- net.

THE PRESS AND PHYSICAL PHENOMENA.

By G. E. OWEN (Pontypridd).

Considerable interest has lately been displayed in the purely physical aspects of mediumship. This interest, unfortunately, is shown by people whose attitude towards a subject of which they are extraordinarily ignorant, is, to say the least, peculiar and not at all in conformity with the accumulated intelligence and knowledge of the age in which we live. The cause of this interest just now is Sir A. Conan Doyle's magnificent crusade against the ignorance and doubt of the public about Spiritualism.

The séance Sir Arthur had with the Thomas brothers at Cardiff on the occasion of his visit to Wales caused a section of the Press to comment much on physical phenomena, and some conjurers have sought keenly to demonstrate that the phenomena were a production of their art. Some of the Cardiff and London papers contrived to make what happened at the séance appear ridiculous. When we ridicule what we do not understand and have not experienced we naturally contribute nothing to the difficult task of unfolding to the enquiring mind the inner and unknown potencies of life. On the contrary, we desert in doing so the average level of intelligence for a lower one. The weapon of ridicule is the easiest of all the permissible and non-permissible ones to wield in the conflict which heralds the birth of all great truths that revolutionise knowledge and dissolve stereotyped ideas into a plastic form, thus enabling the absorption of what research and thought unravel; but level-headed and clear thinkers judiciously avoid it. No skill or intellectual ability is required to use it. The wonder is that those who employ it to attack what is to them a new idea do not realise the absurdity of their position. We can, however, serenely pursue our enquiries into and studies of the extensive tracts of unexplored territory of human powers and faculties without being disturbed by these signs of intellectual infirmity, resigning ourselves at the same time to what appears, according to the constitution of certain types of mind, to be the inevitable. In the words of Mrs. Crowe, in her "Night Side of Nature," "we may confidently reckon on being pursued by the shafts of ridicule—the weapon so easy to wield, so potent to the weak, so weak to the wise—which has delayed the birth of so many truths, but never stifled one."

It is difficult to discern clearly the motives which lay behind the "Sunday Express" experimental séances. Whether they were conducted with the genuine desire to see if physical mediumship is fraudulent or real, or whether they were a journalistic enterprise to create and gratify Press sensationalism is difficult to say. Judging from what has been said of the minor happenings that have taken place at the séances it seemed that whatever happened it would be contended, by the simple process of speculatively assuming various things as probable explanations of them instead of facing them fairly and squarely, that they were "no evidence of any supernatural ('supernormal' should be the correct term) power." The braces incident at the Thomas séance, whether those useful articles were on the medium or not, and he contends they were (so in the absence of any evidence to the contrary he is entitled to the benefit of the doubt) cannot be accounted for on purely physical grounds. Wherever they were or came from, it is perfectly clear that, secured as he was, he could not possibly throw them. To argue that someone else threw them is, in the absence of evidence to that effect, only profitless conjecture. If the braces phenomenon was not clear evidence of supernormal powers, neither was it evidence that it was not the result of them. It does not follow that, because they could be thrown by normal physical means, they were thrown in that way. It does seem as regards this incident anyhow, that, instead of proclaiming that: "Nothing happened which could not be accounted for by ordinary physical means," a suspension of judgment would have been a more honourable and logical course to take. It is axiomatic with critical thinkers in science and philosophy, when engaged in fine and complicated studies, that: "a suspension of judgment is the greatest triumph of intellectual discipline."

Nothing decisive in the way of phenomena happened at this séance. It could hardly be expected considering everything in connection with it. Those who have made a study of mediumship know that the phenomena produced through it are not forthcoming under any and every condition. Neither the medium nor the sitters control the phenomena. They are, it is true, agents in its production, but they cannot command nor guarantee it. In experimental physics it can be announced that a given set of conditions will give us certain phenomenal results. It is not so with mediumship. When phenomena do not happen with a medium, it does not mean he does not possess those little-understood powers termed mediumship.

So eminent an authority on mediumship as Stainton Moses has well said that: "A study of the common conditions of mediumship should always precede any experimental investigation in the circle." When experiments are conducted in any of the branches of physics and mechanics they are arranged with care, every detail being critically seen to by those with expert knowledge of the matter that is the subject of experiment. Stainton Moses, in his advice, is only contending that what obtains and is considered

essential in experimental physics should also apply when experimenting with such a complicated problem as mediumship. Now in this respect, what is the ruling element in conducting these séances? Why, those primarily responsible for arranging them know nothing whatever of mediumship. They are even very suspicious as to whether such a thing exists. These, surely, are hardly qualified to undertake experiments in psychic matters, even though they incorporate as sitters in a subordinate capacity those who do. Mediums should bear these things in mind before submitting themselves to experimental work under such conditions.

The mental states and moods of sitters are a highly important factor in séances. Calmness and tranquillity of the mind, unoccupied during the sitting and some time prior to it with the affairs and anxieties of life, is an essential condition for success. What do we find in the "Sunday Express" séances? The major portion of the sitters are heavily engaged in various professions. Did they shut out the responsibilities, worries, hopes, fears and other mental tribulations connected with them even during the séance? The staff of a London daily paper, with its rush and bustle, can hardly have freed themselves from its multifarious influences during the sitting. Again, the atmosphere of a daily paper, charged as it is with pressure and excitement, is hardly an ideal place to sit for any form of phenomena. "Little happened," the report of the séance states. No wonder! The wonder is, considering everything, that anything happened at all.

Of such séances as these and those where some of the sitters are confirmed believers in the phenomena being fraudulently produced, that penetrative thinker Epes Sargent has written in "The Scientific Aspects of Spiritualism" the following analysis of the ruling conditions: "The influences affecting phenomena are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience. The unuttered thoughts, the will, the *animus*, of persons promiscuously present at a sitting for phenomena, have an effect upon their character and facility of production, which is none the less potent because occult and incredible to the unprepared mind. I have known a medium—whose honesty was never questioned, and in whose presence the most indubitable phenomena would really occur under the severest test conditions—to be medially paralysed by the presence of two or three persons, each bringing, perhaps, an adverse spiritual environment, and not only intent on the detection of fraud, but earnestly hoping to find it."

Space forbids a consideration here of the attitude of some conjurers towards the physical phenomena of mediumship, but I hope to deal with that question in a later article.

* * The appearance of this article has been rather delayed by the recent pressure on our space. But Mr. Owen's comments have a wider application than the séance given by the Thomas brothers at the "Daily Express" office.

A GIFT. — "Elise Wyn," being unable to contribute money, sends us a case of plated spoons to be disposed of for the benefit of the Sustentation Fund. Generosity which takes this form is eloquent.

MR. FRED. W. NORTHAM, President of the South Wales Spiritualists' Union, informs us that he and Mr. Lewis, of Caerau (not Mrs. Timms, as stated in our Supplement), represented the above union at the Albert Hall meeting on April 27th last.

SPIRITUALISM IN EDINBURGH.—On the 2nd inst., at the Egyptian Hall, Edinburgh, Mr. H. J. Poole gave a lecture in which he stated "The Case for Spiritualism" to about 250 people. This was a sort of "overflow meeting" to Sir A. Conan Doyle's lecture in the Usher Hall, to which many were unable to gain admission. There had been quite a long correspondence in the "Evening Dispatch," in which the editor greatly favoured our opponents, and, by advertisement in that paper, all opponents were invited to attend the lecture. Nearly half of the audience consisted of people who had never been seen in our hall of the Edinburgh Society in Queen-street. After answering the objections which had appeared in the "Dispatch," Mr. Poole gave a fairly full outline of "The Case for Spiritualism," and the audience listened patiently and attentively while he repelled the allegations as to insanity, dangers, and the unfounded assertions of Messrs. Clodd, Mercier and others. The Press and Biblical objectors (using isolated texts) were dealt with at length. At the risk of wearying the audience, "witnesses" were cited; about thirty names of our supporters being read over, with appropriate comments and quotations. He then confined himself to living witnesses; men who are to-day lecturing, writing books, making known the truth, and who can be seen, heard, and written to. He gave his own account of a visit to the Goligher circle (so well known in connection with the experiments of Dr. Crawford, of Belfast), and stated that there were present that night hard-headed business men, who had been with him at the circle, and who were willing to testify personally that his account was correct. Mr. Poole concluded with an account of phenomena in circles, and some descriptions of spirit life. The chairman was a well known Edinburgh lawyer.—(From a Correspondent.)

FROM THE LIGHTHOUSE WINDOW.

Mr. John L. Jackson, of Texas, who died recently, has left his entire estate of £100,000 to the Spiritualists of the United States to establish a college.

In view of the fact that our subject is attracting more attention than it has ever done before, a correspondent, Mr. D. H. Alldridge, expresses the opinion that greater advantage should be taken of the opportunity thus afforded for spreading Spiritualistic teaching. At Spiritualist meetings which he has attended, he has been often disappointed to note that no teaching of a religious character is given and that the people present appear to be mostly attracted to them to witness a display of mediumistic powers. Indeed it appears to him that Spiritualism is in danger of being regarded more as a kind of entertainment than as a great religious revelation. He suggests that less time should be devoted to such displays, and more to a sermon or address and some kind of religious service.

A Glasgow friend sends us a copy of "The Bulletin," the Glasgow journal, containing a group photograph, the figures being those of Mr. William Jeffrey, Mr. Robert Smith, Mr. William Phoenix (the medium), Provost Miller, of Maybole, Mr. Thomas Smith, C.A., Sir Arthur Conan Doyle, and Mr. Peter Galloway, President of the Glasgow Society.

A weekly illustrated paper asks, How is it that "spooks" appear clothed? Where do they keep their material wardrobes? And, Why don't they appear in the clothes in which they were buried? We used to wonder why it is that the people at the Antipodes could walk when they were plainly standing upside down, and how a hen fowl could possibly achieve the miracle of an egg—but we were children then!

In some interesting personal reminiscences of the late Macgregor Mathers, which appear in this month's "Occult Review," Mr. Brodie Innes writes: "Seldom, I suppose, has a man inspired such love and devotion, and such deadly animosity. He was a profound scholar. When he arranged a Temple of Isis for the Paris Exhibition, an Egyptologist whose name is world-famous said, 'Macgregor is a Pharaoh come back. All my life I have studied dry bones; he has made them live.' Yet there have been those who have said that his Kabalah and Egyptology were shallow and superficial, a rehash of other men's work. Who shall decide?" Of his occult knowledge and power Mr. Innes speaks with more confidence. Macgregor Mathers, he tells us, "had the rare gift of making clear-cut and luminous those deep inner teachings so often veiled in nebulous vapourings and prolix verbiage, wherein one plods through leagues of slush to pick out a few gems. His astrological knowledge was exceptional, as is abundantly proved by many horoscopes that have passed through my hands, in which the accuracy of his judgment as evidenced by events was convincing. He had also the second-sight of his race developed to a remarkable degree. Ceremonial magic of many ages and countries was familiar to him, and I have been told by eminent scientists that his explanations of the power and effect of ceremonial were extremely clear and logical. For many years he lived in Paris, and while in France he naturally and properly used his French title, which he had dropped while resident in this country." The article concludes with a warm tribute to the memory of this remarkable and enigmatical personality.

A clergyman who has much to say against Spiritualism is responsible for an article in the May number of the "Nineteenth Century," in which he adduces strong arguments for believing in the truth of the evidence for survival. The writer is the Rev. Cyril E. Hudson, and he takes exception, among other things, to the limitations of Spiritualism, considered as a religion.

In an article in the "Evening News" of May 8th a contributor advocates the observance of Five Minutes' Silence on Peace Day, in memory of the dead. He sees added strength and consolation for all in this "communion with the glorious dead who won us peace."

Edyth Hinkley, writing in the May "Nineteenth Century" on "Is Telepathy the Master-Key?" speaks of fresh phenomena which have come under her notice "more than ever convincing her that we are to-day in the presence of facts of the most momentous importance, which cannot be relegated to the sphere of the activity of the Unconscious without enormous and wholly unproved assumptions. Incidentally, too, they offer fresh and most emphatic refutation of the theory that Spiritualism, *qua* Spiritualism, dishonours our Dead and degrades our thought of the unseen world."

An extract from Mr. Ernest Keeling's invocation at the recent Albert Hall meeting is quoted by a correspondent in a letter published in the "Central Somerset Gazette." It is offered to readers as a message of consolation and hope to those who have lost dear ones.

In the "Weekly Dispatch" of the 11th inst. Mr. Robert Hichens writes: "Can the dead speak to us? I don't believe they can." After which he proceeds to give some account of the séances which he attended, one of them in company with the late Miss Florence Marryat, at which the medium was an ex-cabman. He was also present at one of Eusapia Palladino's circles in Rome. He saw nothing that convinced him. Quite likely. Most of us if we had no more experience of the subject would probably be in the same position as Mr. Hichens. Our subject is peculiarly one in which a little learning is a dangerous thing. Mr. Hichens, it may be added, expresses the opinion that Sir Arthur Conan Doyle is the last man likely to be deceived in the matter. That is probably true, although the real question is not, Who accepts our facts, but, What are those facts? In no other subject would a person, however eminent, be allowed to expose his ignorance in the Press on the pretence of being an authority. Let a man who has merely studied the price of mining shares and bought a few on the Stock Exchange try to pose as a financial expert in the City newspapers, and see what comes of it!

MR. W. J. VANSTONE'S THURSDAY MEETINGS.

Mr. W. J. Vanstone's lecture at 6, Queen-square on Thursday, May 8th, was on "Gnosticism." He defined this as the science of the knowledge of divine things, and explained how the Gnostics believed they could be illuminated from above, without outside aid. In a scholarly manner he treated their belief in "emanations" from sacred talismans, and touched on their profound understanding of vibration. The Gnostics, he said, took bits of wisdom from all sources, and combined them in one highly spiritual form of religion.

In answer to a question, Mr. Vanstone said that there was a sect in London known as the Essenes or Faithists, who were followers of the Gnostic truths.

Previous to his lecture, Mr. Vanstone conducted his usual class in meditation, and Mr. A. Weismann gave some beautiful improvisations at the piano.

These Thursday meetings of Mr. Vanstone's are highly appreciated by those who attend, but they deserve to be more widely known. They are marked by elevation of thought and true spiritual atmosphere.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
Lady Dewar
In Memoriam, "Berwick"
"Seeker After Truth"
Miss Dixon
H. B.

THE NEW REVELATION AND THE PRESS.

"John o' London's Weekly" for the 17th instant contains a remarkable article entitled "How Much Religion is Left?" by "John o' London" (Mr. Wilfred Whitten), in the course of which he discusses the position of Spiritualism in relation to the Church, and expresses the view that Spiritualism menaces the Churches because it takes their main business out of their hands. He finds that "the Christian dogmatic answer to the mute questionings of a tortured world has become weak and faltering." The article is so interesting and significant that we propose to give further quotations from it in our next issue.

SAUL paid him a fee of a quarter of a shekel of silver, which might have led to Samuel's appearance in the police-court if the thing had happened in twentieth-century London.—J. ARTHUR HILL in "Spiritualism: Its History, Phenomena and Doctrine."

HEALING PICTURES.—Another of the curiosities which I saw at the Maddox-street Galleries was a collection of "healing" pictures—or rather designs in pastel—by Mme. Constantine Cornwell. The supposed curative power of certain colours, and colour combinations, is a scientific theory outside the scope of these notes: I merely record the fact, as vouched for by the hon. secretary of the exhibition, that a purchaser of one of these pictures derived such benefit from it that he paid for it a larger sum than he had promised; an episode unique, I surmise, in our sad world of shrewd art dealers and bargain-driving connoisseurs. — "Dry Point" in the "Weekly Dispatch."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Prof. James Coates. May 25th, Mr. Robert King.

The London Spiritual Mission, 13, Pembroke-place, W.2. 11 a.m., Mr. Percy Street; 6.30 p.m., Mr. Percy Street.

Wednesday, May 21st, at 7.30 p.m., Mr. Robert King.

Lewisham.—The Priory, High-street.—Mr. E. Meads.

Croydon.—117b, High-street.—11, Mr. H. Gysin; 6.30, Miss Felicia Scatterd.

Kingston-on-Thames, Bishop's Hall.—11 a.m. and 6.30 p.m., Miss Mary Mills.

Walthamstow.—342, Hoe-street.—7 p.m., Mr. and Mrs. A. W. Jones, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, special visit of Rev. Susanna Harris. 22nd, 8.15, Mrs. Bloodworth.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7 p.m., Mrs. E. Neville. Wednesday, 21st, 8, Mrs. M. Crowder. Addresses and clairvoyance.

Camberwell.—Windsor-road, Denmark Hill Station.—11, Mrs. A. de Beaurepaire; 6.30, Mrs. E. Marriott; soloist, Miss Root.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11.15 a.m., Mr. and Mrs. E. J. Pulham; 3 p.m., Lyceum; 7, address by Mr. T. O. Todd, "The Significance of our Spiritual Gifts." Wednesday, 21st, Mrs. Mary Gordon.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance; 3, Lyceum. Monday, 7.45, psychic readings. Thursday, 7.45, questions and clairvoyance. Forward Movement: Sunday afternoon, 3 p.m., Mr. A. Vout Peters. See special advt.

Brighton.—Windsor Hall, Windsor-street.—Mr. F. T. Blake, addresses and descriptions: 11.15, Windsor Hall; 7, Athenæum Hall; 3, Lyceum, special demonstration. Wednesday, 8, public meeting, Mr. Everett, President. Monday, 8, healing circle.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

ASTROLOGICAL LESSONS by E. JOSEPHINE PURDOM.

A Course of 13 Lessons for £1 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—
MRS. PURDOM, "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

JUST PUBLISHED.

Concentration and Character Building. By Dorothy Grenside.

A Practical Course in Concentration, Thought Control and Character Building.

144 pages, 2/8 net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

THE HARMONIAL PHILOSOPHY.

A Compendium and Digest of the Works of

ANDREW JACKSON DAVIS,

Including His Natural and Divine Revelations, Great Harmonia, Spiritual Intercourse, Answers to Ever Recurring Questions, Inner Life, Summerland and Heavenly Home, Fountains of New Meanings, Harmonial Man, Death and the After Life, Spirit Mysteries and Divine Guest.

Edited, with a Preface, Biographical Summary, and Notes,
By a Doctor of Hermetic Science.

The popularity of the writings of the celebrated American seer, Andrew Jackson Davis, among Spiritualists and numerous schools of religious mystics, has been one of the phenomenal facts of the last half century. Investigators, however, have frequently found great difficulty in studying these psychological revelations, owing to the fact that they are comprised in twenty-seven large volumes, and that no concise summary of the teaching comprised in them has hitherto been given to the world within any moderate compass. The object of this work has been to present an impartial summary of the whole teaching of Andrew Jackson Davis as far as possible, without diminution of any kind.

Cloth, 424 pages, 11/- net, post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

THE UNDISCOVERED COUNTRY.

A Sequence of Spirit-Messages describing Death and the After-World. Edited by HAROLD BAYLEY. Introduction by SIR ARTHUR CONAN DOYLE. Crown 8vo. Cloth, 6s. 5d. net post free.

"... There are also messages dealing with 'War'—the present great War especially. All are valuable and instructive, and many of them are on a high plane of thought, full of consoling and inspiring influence. The book is a notable production. It will nobly serve a need at the present time."—LIGHT.

J. ARTHUR HILL'S NEW BOOK.

SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE. Large crown 8vo. Cloth, 8s. post free.

Those who desire an authoritative statement of the facts about Spiritualism will find it in this readable book, which explains what Spiritualism and Psychical Research stand for; while to the student it will serve as an exhaustive Manual on the whole subject.

In an illuminating Introduction Sir Arthur Conan Doyle describes his own attitude and experiences.

MAN IS A SPIRIT. By J. ARTHUR HILL.

Large crown 8vo. Cloth, 5s. 6d. net post free.

A collection of spontaneous psychical experiences of many kinds, told in the percipients' own words. Their value lies in the fact that they emanate from individuals knowing nothing of the traditions or conventions of psychical research; and that Mr. Hill has included no instance without having been convinced by correspondence or interviews of the narrator's integrity.

"Light" Office, 6, Queen Square, London, W.C. 1.

Objections to Spiritualism

(ANSWERED)

By H. A. DALLAS.

New Second Edition Enlarged and Revised.

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous?
Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows?
Do They Tell Us Anything New?
Purposeless Phenomena. The Methods Employed.
Causes of Confusion.
What the Communicators Themselves Say.
Impersonating Spirits and Fraud. Telepathy. Materialisations.
The Responsibilities of Spiritualists.

Stiff Boards, 127 pages, post free, 2s. 2d.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.

GONE WEST.

Three Narratives of After Death Experiences.

Communicated by J. S. M. WARD, B.A.,

Late Scholar and Prizeman of Trinity Hall, Cambridge.

The work deals generally with life beyond the grave, and particularly with the Astral Plane, the lowest division of the Spirit Plane, and with Hell. The Communications were received in two ways: Firstly, by means of automatic writing by the author when in complete trance, and secondly by the transference of the author to the Astral and the Spirit Plane during trance. This form of communication is of special interest, as it enabled him to see the life led by those who are sometimes called "dead," and to obtain the explanation of many things which cause perplexity to those still on earth.

Cloth, 359 pages, 5/5 net post free.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body. No book of the kind was received with more interest and appreciation by the reading public of the generation now passing away.

Cloth, 265 pages, 2s. 10d. net Post Free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

"Planchettes" can now be had at 8/6 each post free (foreign postage 2/- extra), from LIGHT Office, 6, Queen Square, Southampton Row, London, W.C. 1.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 199 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s.

The Religion of To-Morrow. By W. J. Colville. Cloth, 320 pages, 4s. 11d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 4s. 11d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 2s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 3s. 11d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 5d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 5d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 4s. 6d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 4s.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 4½d.

A Course of Practical Psychic Instruction. Cloth, 7s.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2½d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By R. J. Lees. Cloth, 4s. 5d.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 335 pages, 4s. 5d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 4s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. 170 pages, 3s. 11d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 6d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruissal and Steen. 592 pp., 6s. 6d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 2s. 2½d.

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 94 pages, 3s. 9d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 9½d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 7½d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

There is no Death. By Florence Marryat. Cloth, 265 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2½d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 16s. 6d.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

Christianity and Spiritualism. History of the Gospel's Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 286 pages, 4s. 5d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 5d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8½d.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2½d.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul

No. 2,002.—VOL. XXXIX. [Registered as] SATURDAY, MAY 24, 1919. [a Newspaper.] PRICE TWOPENCE.
Post free, 10s. 6d. per annum.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Programme of Meetings for the Coming Week.

TUESDAY, May 27th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, May 29th—

For Members and Associates only.

At 4 p.m.— ... Meeting for Devotional Contemplation

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.

Lecture on "Romance of the Tyrian Purple Dye."

Members and Associates Free; Visitors, 1s.

At 7 p.m.—

Social Meeting with Music, followed by an address by MR. PERCY R. STREET on "Spiritualism and the Need of the Moment."

FRIDAY, May 30th, at 3.50 p.m.—

Members and Associates Free; Visitors, 1s.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

Written Questions of an impersonal nature bearing on the Future Life.

Subscriptions to December 31st, 1919,

MEMBERS, One Guinea.

For Syllabus and further particulars regarding the work of the Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., MR. ROBERT KING.
Address on "The Physical Organs of Psychical Perception."

June 1st—Mrs. M. H. Wallis.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,
13, Pembroke Place, Bayswater, W.

SUNDAY, MAY 25TH.

At 11 a.m. ... MR. ERNEST HUNT.

At 6.30 p.m. ... MR. E. W. BEARD.

WEDNESDAY, MAY 28TH, AT 7.30 P.M., MRS. MARY GORDON.

THE "W. T. STEAD" LIBRARY AND BUREAU,
22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, May 27TH, 7 P.M. ... DR. ELLIS T. POWELL.

THURSDAY, May 29TH, 3.30 P.M. ... MRS. CANNOCK.

"At Home" every Monday afternoon, 4—6.
Members and their friends are welcome.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledn.

SUNDAY, May 25th, 6.30, MADAME De BEAUREPAIRE.
WEDNESDAY, May 28th, 7.30 ... MRS. O. S. BUSH.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed.

"Modern Thirst for Knowledge of the After-Life."

Address by REV. TYSSUL DAVIS, B.A.

SUNDAY MORNING, MAY 25TH, AT 11 A.M.

ÆOLIAN HALL, NEW BOND STREET, W.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

By E. HOWARD GREY, D.D.S.

With a Preface by J. J. Morse.

Political, Religious, and Spiritualistic. Details of many incidents describable as Physical Phenomena, as "Lights," Rappings, Sounds, Levitations, Healings, Predictions. Prophecies, Aerial Music, D. D. Home, Stainton Moses, &c.

Cloth, 532 pages, 5/6 post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

THE PROOFS OF THE TRUTHS OF SPIRITUALISM.

BY THE

Rev. Prof. G. HENSLOW, M.A.

F.L.S., F.G.S., F.R.H.S.

An extraordinarily definite account of experiments and results in Automatic Handwriting—Trance—Seances—Apparitions—Poltergeists—Radio-Mediumistic Phenomena—Matter through Matter—Levitation—Spirit Lights—Spirit Bodies and Clothes—Spirit Photography—Psychography—Materialisations, &c.

With 51 Illustrations of Spirit Drawings, &c.

8/- net post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

HOLIDAYS AND HEALTH CULTURE AT HURSTDENE.

FOOD REFORM GUEST HOUSE,

NUTFIELD ROAD, REDHILL.

MISS BARDSLEY, Proprietress.

HEALTH CULTURE, by Nature-Cure and Psycho-therapeutic methods, is under the personal direction of MR. W. S. HENDRY.

Write for Prospectus.

NOW READY. NEW EDITION.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses ("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits.

Eighth Edition, Bound in Cloth, 324 pages, price 6/- net, or post free 6/6

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2½d. NET POST FREE

It should prove invaluable to all Lyceums for use of officers and Liberty Groups' study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

THE NEW REVELATION.

By ARTHUR CONAN DOYLE.

This book is his confession of faith, very frank, very courageous and very resolute. The courage and large-mindedness deserve cordial recognition.—*Daily Chronicle*.

Sixth Edition, 5/3½d. net, post free.

LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

"THE NEXT ROOM."

By DORIS and HILARY SEVERN.

Experiences, Visions and Adventures of two Clairvoyantes. IN TOUCH WITH THE SPIRIT WORLD. "A Series of invaluable experiences of the help given by the invisible upon an earthly path." Dedicated to all who are sorrowful.

SOME OF THE CONTENTS:

The Closed Door—A Hand Stretched from the Middle Ages—In the Flower of his Youth—In the Grey World—The Vaulted Room—Help given through the Veil—De Profundis—The Spiritual Body—The Spiritual Eucharist—The Twin Existence—Sight to the Blind—Suicide—The Children's Home—The Garden of Rest—The Passing, &c.

Cloth, 136 pages. 1s. 4d. net, post free.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1916 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 1s. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunsington House, 15, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan. Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, Strain, &c.: free by post from the author, 25, New Cavendish-street, London, W. 1. Mayfair 9821.

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Home of Rest, Brighton. Medical, Maternity and Elderly Patients. Kind home, with loving care; Doctors' references. Mrs. Everett, 27, Montpelier Crescent, Brighton.

"The Larger Spiritualism" and "The Place of Jesus Christ in Spiritualism" (4th edition). Two important booklets by Richard A. Bush, F.R.S. Each, post free, 5d. Obtainable from the author at Morden, Surrey, or office of "LIGHT."

"Light" Supplement, containing the full report of the National Memorial Service at the Royal Albert Hall. Illustrated with portraits. Can be obtained, price 2½d. each copy, post free, from LIGHT Office.

Wanted.—Three unfurnished rooms or flat for elderly lady. Full particulars, rent, &c., M.C., 53, Streatham Hill, S.W. 2.

AFTER DEATH.

A PERSONAL NARRATIVE

A New and Enlarged Edition, including Fifteen hitherto unpublished

LETTERS FROM JULIA

Given by Automatic Writing through W. T. STEAD.

This book has been as light from beyond the grave to many bereaved persons, bringing hope and consolation to those who would otherwise have continued to dwell in the shadow of the great darkness of the valley of death.

CONTENTS: NEW PREFACE BY W. T. STEAD—HOW I KNOW THE DEAD RETURN—To Her Friend—Crossing the Bar, The Surprises of the New Life, On the Bliss of Heaven, On Mourning for the Dead, The Law of Spiritual Growth—To the Writer after the Border has been Crossed, Life on the Other Side, How to Widen the Chinks, The Use and Abuse of Spirit Communications, The Open Door to the Open Secret, On Losing and Finding of the Soul, Parting Words, On Life Here and Hereafter, Last Series 1908 Unfinished Julia's Narratives, Appendix, Notes on the Open Door to the Open Secret, Index, The Companions of the Rosary.

Cloth, xxxvi. & 164 pages. Price 3/11 net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.



THE UNIVERSAL BADGE OF SPIRITUALISM.

Brooch or Pendant in blue enamel and copper.

Price 5s. 6d. post free from

MRS. MONTGOMERY IRVINE, 115, Ladbroke Grove, London, W. 11.

SPIRITUAL PRAYERS FROM MANY SHRINES.

Collected by a lady whose mind was broad enough to look at life on the spiritual plane in a very large way.

[MANY REPRINTED FROM "LIGHT."]

The prayers are very varied and suit every class and almost every phase of mind and condition of heart.

Cloth, 164 pages, 2/10½. Paper covers, 1/10 post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Just Published.

New Book.

Experiments in Psychological Science.

LEVITATION, "CONTACT," and the "DIRECT VOICE" BY W. J. CRAWFORD, D.Sc.

Illustrated. Cloth, 191 pages, 6/4 net post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

THE HEALING POWER

By HELEN M. BOULNOIS.

The writer knows the power of mind over body, and in simple, practical sentences puts the reader in possession of controlling thoughts.

Ill or well, no one can read the book without renewing strength in themselves. A stimulating message of health and happiness.

2/3 net, post free.

From "LIGHT" Office, 6, Queen Square, London, W.C. 1.

VOICES FROM THE VOID.

Six Years' Experience in Automatic Communications.

By HESTER TRAVERS SMITH.

With Introduction by Sir W. F. Barrett, F.R.S.

Cloth, 108 pages, 3s. 9d. net post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

A LITTLE PILGRIM IN THE UNSEEN.

By MRS. OLIPHANT.

(Including "The Little Pilgrim Goes Up Higher.")

An attempt to follow a gentle soul, which never knew doubt, into the New World and to catch a glimpse of something of its glory.

Cloth, 147 pages, 2s. 3d. net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 2,002.—VOL. XXXIX. [Registered as] SATURDAY, MAY 24, 1919. [a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

Father Bernard Vaughan's query regarding the number of those whose reason had been unhinged by Spiritualism was effectively answered by the Rev. G. Vale Owen in *LIGHT* of the 10th inst. (p. 147). It may be useful, however, in this connection, to recall the words of the Rev. Charles Tweedale, Vicar of Weston, Otley, in his pamphlet, "Primitive Christianity and Modern Psychic Phenomena," where, replying to Lord Halifax's criticism on "Raymond," he writes:—

This falsehood, this cry of "ware madness" was raised forty years ago and killed by statistics obtained from asylums as soon as raised. I can obtain them for his lordship if he desires it. It was found that in the asylums from which the statistics were obtained there were very few persons suffering from madness caused by devotion to psychic things, but that there were many cases of religious mania among the orthodox patients. Such is the state of things to-day. Why does Lord Halifax not inveigh loudly against Christianity because of the many cases of religious mania among the orthodox?

We might ask the same pertinent question of Father Vaughan.

A few ounces of authenticated fact outweigh tons of loose talk on the part of irresponsible people. For instance, Professor Enrico Morselli, Director of the Clinic of Mental Diseases at the University of Genoa, says on this subject, "Cases of madness among those devoted to psychic phenomena are very rare. In my long career among thousands of patients I do not remember more than four or five." Our opponents will be wise if they abandon this unprofitable line of attack. We have no statistics regarding the number of persons who have been saved from despair and from consequent madness by the message of Spiritualism, but we can confidently reckon them by thousands. This is an aspect of the subject to which it is well to direct the attention of the impartial observer who has no prejudice to be conserved at the cost of truth and fairness.

Some years ago we gave on this page some passages from "Robinson Crusoe" suggestive of Defoe's attitude towards the unseen world. Defoe was a powerful and penetrative thinker, and got some genuine glimpses of the truth. The matter was revived in our memory by the following letter from a valued correspondent, A.M.H.:—

Owing to the fact that the bicentenary of the publication of "Robinson Crusoe" has just passed, I was led to re-read my old friend. . . . After referring to certain providential hints or "pressures" for the guidance of his life, which he had obeyed, Robinson remarks, "I cannot but advise all considering men . . . not to slight such secret intimations of Providence, let them come from what invisible intelligence they will. . . . Certainly they are a proof of the converse

of spirits and a secret communication between those embodied and those unembodied, and such a proof as can never be withstood."

We fancy the passages to the same effect which we cited on the previous occasion were taken from the remarks of the Spaniards who visited Robinson Crusoe's island—we have not time to look up the reference now, and it is of no great importance. But all such allusions, and there are others besides those mentioned, have an interest for us, not as supports to our position which is in no need of such aids, but as throwing side-lights on the mental workings of our great writers of the past. Those who know Defoe's work are aware how closely he identifies himself with his finer characters, which are animated by his own robust strength and see life as he himself saw it.

THE PROBLEM OF PUNISHMENT.

Mrs. Louise Berens writes:—

One of the tenets of the Spiritualistic religion—the only religion for so many—tells us that "as man sows, so he will reap in the life to come." To me this doctrine is distressing, bringing us back to the awful creed in which I was reared. Like many others I believed in eternal torment, and my youth was haunted by an Ingolsby Devil with realistic horns and hoofs.

Time passed, and with the swing of the pendulum I escaped, but only at the cost of losing all faith and developing into a complete agnostic and materialist. For more years than I care to count death was to me the utter end, and if after life's fitful fever my body could encourage a rose or illuminate an electric bulb, I felt I had fulfilled a somewhat colourless destiny. From this sad but serene attitude—after severe shock and grief—I was mercifully shaken by the wonderful assurances and incontrovertible proofs afforded by Spiritualism. In the sunset hours of life it has grown to be a light to lighten the darkness. Is it not hard at the eleventh hour to re-enter the vicious circle of retributive punishment? If mortals reap as they sow, can any human being reach the goal of that enchanting "Summerland" so graphically set forth by those that have preceded us?

In my opinion no woman—and is there a man?—could possibly pass the eye of this heavenly needle. May we not believe that the weeds in the flower-beds do not count, and that we shall be held responsible only if we sin flagrantly against the light? Eternal progress is the straw to the drowning, and when this hope takes root in our hearts surely we can ignore the old orthodox hell of selective punishment. The weak—the loving—the irresponsible—countless myriads of God's creatures seem to be at the mercy of their own nature. Alas! "To reap as we sow," I could find it in me to pray for the old belief of annihilation: a belief I fancied scotched for ever.

I should be grateful if experienced but open-minded Spiritualists would advise me.

*Mrs. Berens' letter opens up a wide field of discussion and speculation. For the moment we offer two considerations. As we construe the matter there is no such thing as "retributive punishment"—it is purely a question of cause and effect. The Deity has no recourse to punitive agents. The eternal laws carry out exactly all His purposes in the Universe, and in the end it is seen that in each soul is its own heaven and hell, man is judged and condemned by himself. To judge others is always dangerous, since we do not know their circumstances. And the circumstances of earth life are always misleading. We are told that when free of the flesh, a great amount of goodness and temptation is left behind for ever, and many a spirit presents a totally different aspect. The dregs that shackled its vain efforts after good are cast off and its expression of its real self is easier, clearer—and truer.—Ed. *LIGHT*.

A MAN who lives only for himself lives for nothing. Idealism is all-embracing. A man cannot live for himself and have any ideals.—FRANCIS GREERSON.

THE MAY MEETINGS AT SOUTH PLACE INSTITUTE.

THE UNION OF LONDON SPIRITUALISTS' ANNUAL CONVENTION.

One of the loveliest days May could offer, with sunshine and clear skies, greeted the event which stands foremost in the yearly programme of the London Union. A more effective contrast to the great blizzard which befell on the Sunday of the Albert Hall meeting could hardly be imagined. To pass from the brilliant sunshine outside to go into the shadowy, but not altogether cool, recesses of the South Place hall cost one something like a pang. It was a needless one—inside the hall there was sunshine of another and better kind—the hall was crowded with people radiating sympathy, animation and happiness. In point of numbers and enthusiasm the Convention this time, as was generally agreed, surpassed all its predecessors. There was on this occasion a "veteran" note in the proceedings—perhaps it came out of the strong contrast, for the "Old Guard" is dwindling rapidly; it is the day of youth. Mention was made of Mr. W. O. Drake as being present. The name took the memory of the present writer back to the 'eighties, when Mr. Drake was a vigorous speaker. On the platform was the veteran and venerated James Coates of Rothesay, strangely vigorous for a man so well up in years. We noted also more than one figure whose name and fame seemed to belong more to the last generation than to this.

Looking round the hall, especially at the evening gathering, it became clear how much of youth and vigour, how much of intellectual force, as well as moral energy and enthusiasm, has now come into the movement to provide the driving and directing power of the future.

THE MORNING MEETING.

In opening the proceedings of the fifteenth annual convention of the Union of London Spiritualists, on Thursday, May 15th, the Chairman (Mr. G. Tayler Gwinn), president of the Union, struck a note which must have awakened an answering echo in the breasts of all his hearers when he expressed the hope that that lovely morning might prove but a symbol of the wonderful time on which we were about to enter, and that the peace which had come within reach on the outward plane would be succeeded by a peace on the inner plane—such a peace as could only be established when the heart of humanity beat in sympathy with the eternal law. If the time which Mr. Gwinn anticipates is really coming Spiritualism will have a large share in bringing it about, but it will be a Spiritualism of the type set before us in the very thoughtful paper read by Mrs. Mary Gordon, the secretary of the Union—a Spiritualism which is "not merely the record of some interesting psychic phenomena," but is something more—

"A PROGRESSIVE SYSTEM OF TRUTH."

Mrs. Gordon claimed that in the world's recent upheaval, with its tragedy scarcely finished, Spiritualism had been the only consolation of the bereaved, but wonderful as was its efficacy in convincing the sincere investigator of the absolute naturalness and reality of a future life, that was but a beginning—an introduction to a greater message which it had in store for a seeking world. Modern Spiritualism was the dawn of a great democracy. While offering nothing new, it sought to convey to the many what was previously the exclusive cult of the few. The materialist considered the material world the real world, and human thoughts and faculties the outcome of the physical brain, so that with the dissolution of the body the man no longer existed, but the phenomena of Spiritualism had demonstrated to us that the life principle was continuous and indestructible. They had also demonstrated that life, consciousness and organism were inseparable. Life was, indeed, unthinkable without form, as we had only become conscious of it through form. What was this life and consciousness? It was customary to think of consciousness as the prerogative of man, but it was evident that it was shared in a minor degree by plant and animal. Animals showed some degree even of self-consciousness. Mrs. Gordon continued:—

"Sharing in common the sub-consciousness of matter, as expressed in all manifestations of life, through the cells of his own body, man extends his self-consciousness through the medium of his brain. It would seem as if self-consciousness were only expressed in a lesser or greater degree according to the possession, size and quality of a physical brain."

"Whether the form [of the physical body] is the result of energy, drawing round it light, heat and colour, beginning in the lowest possible germ life, gradually gathering force and bulk, working up through every manifestation of life, illustrating the body-building process from generation to generation, evolving slowly but surely the spirit or consciousness, till it has reached the human, is not known, although many accept this theory."

"This idea was held by Dr. Alfred Russel Wallace, as a Spiritualist and scientist, simultaneously with the scientist Darwin. Others again hold the view that whilst the process of the production of the form most probably is quite in agreement with the protoplasmic idea, in that a great likeness in the magnetic, electric, chemical, physiological and anatomical structure is undoubtedly present, the *ego* or spirit

is incarnated during the final building of the particular form it inhabits."

"That the life, consciousness and organism present themselves together as a living man or woman in this stage of its existence, we know."

"The incarnate spirit presupposes a previous existence. No proof beyond dreams and visions, thought to be the recollections of past experiences of man himself, is yet forthcoming. Undoubtedly in the course of the evolution of the expression of the *ego*, the truth or otherwise of this theory will stand out clearly. We may rest assured that Truth alone will stand in the final analysis, and be found to be in perfect harmony with any other idea which embodies truth."

"The claim of the physicists that the thought realm or consciousness of man is the outcome of the form, would appear to be destroyed by the oft-repeated demonstration of thought, consciousness and individuality of the disembodied, and it would seem as if the *ego*, or spirit, were the real cause of the particular form it inhabits, both the physical and ethereal double which it withdraws with it when it passes out of the fleshly envelope."

"This is supported by the law of destruction working all the time in the cell life of all forms."

"The biologist will agree that a continual breaking down and rebuilding of every cell in the physical body takes place, the structure conforming to the sub- and active consciousness of the *ego*. Much has been written and expressed of the potency of the thought realm to transmute the elements of the body from disease into health. The experiences of man all go to show the dominance of the will and thought plane over every other part of his being."

"Man realises himself to be something greater than a physical body, for he transcends its sensations. This extension would point to the finer and subtler body called the soul body, with its psychic faculty, termed the sixth sense, operative in the fourth dimension, the counterpart of the five senses of the physical body."

"W. H. Evans, in 'Constructive Spiritualism,' says:—'The soul I regard as the theatre of all those greater activities connected with our planetary and cosmic life. It is, in fact, the intermediate vehicle or medium used by the divine innermost to come into contact with this rougher and cruder form of physical existence.'"

"Henry Frank says, in 'Psychic Phenomena, Science and Immortality': 'If we could imagine the outer, denser, opaque elements of our physical body completely dissipated, leaving yet a body, though spectral or invisible, still in every minute detail the exact counterpart of the exterior, but now dissolved body, we would possess in the mind a vivid picture of the protoplasmic organism that actually exists within each human being. If, again, we could conceive of this protoplasmic organism, though invisible, suddenly made luminant, so that while radiant, it would reveal its perfect outline in spectral form, we would still more accurately fashion to our minds the inner mysterious body which exists within our palpable exterior body.'"

"The repeated experiments of the psychical researchers have proven that this psychic or soul body is the point of contact between the discarnate and incarnate. It is this body which the clairvoyant sees and the clairaudient hears."

"It is undoubtedly this body which has been both photographed and weighed, and is used as a fluidic emanation, from the medium in the physical body, to clothe the manifesting spirit, to be seen as a materialised form."

"The idea put forward that the phenomena of Spiritualism are the working of the sub-conscious mind, can probably be applied to much that is claimed to be a transmission from another world, yet it points to the fact that man has this body with him before the change called death."

"Still, the proportion of appearances, messages, and manipulations of solid objects, if ever so small, manifesting such distinct characteristics of personality, memory, affection and continual consciousness, makes it impossible to dispute the evidence or explain on any other grounds than the hypothesis that it is the return of human spirit."

"Clairvoyants have both seen and heard birds, animals, etc., in the spectral form, but whether these exist through the persistence of their own consciousness, or the compelling thought and love of their human association, is not yet determined. It is certain that some animals, if not all, possess the power of extended vision, and there are many cases on record where this attribute has saved the physical life of their human companions."

"So little, comparatively, is yet known of the range of the senses, where the physical ends and the psychic begins, that it is possible much that has been considered abnormal will be proved to be purely normal, and that which is accepted as part of physical sense, psychic."

"This is a tremendous field waiting exploration."

"Throughout Nature, we find cause, means and end following sequentially. The means is the medium; and the objection raised against psychic phenomena because a medium is necessary, is due to the lack of application of common knowledge."

"The facts of psychic phenomena are with us and have the support in the conviction of their reality of some of the greatest minds of this and past generations."

"Andrew Jackson Davis, whose visions, inspirations and trance experiences have been of such tremendous value to men in opening up the secrets of natural and spiritual science, actually published to the world, as revealed to him during the

trance state, some of the wonderful secrets of Nature which only later were discovered by the scientists, and so confirmed.

"Many people will follow the facts of both ordinary and psychic phenomena without seeing they are a means to an end, and that behind all that science can establish for us is a great purpose or design.

"The phenomena of Spiritualism will need to be applied to some principle or they will prove to be unstable and meaningless. Psychic phenomena differ from the ordinary phenomena of Nature in that they are allied to some form of human consciousness; and the point in all these various happenings is that there is a consistent and persistent claim that they are caused by the spirits of people who once lived here.

"This claim is the only theory that unifies the facts, without breaking down at the crucial point, and emerges from the facts themselves.

"The fact of human survival of bodily death is most important and fraught with weighty issues, in that it demonstrates that the universe is rational.

"Immortality cannot be demonstrated by any single phenomenon other than man's living after death, and the central dogma of religion is as much a principle of the Universe as it is a dogma. The principle of immortality runs through all the worlds, because the substance of which they are made is indestructible.

"The facts of Spiritualism fall into line with the other facts of the Universe, and reveal the interdependence of worlds; and we see that the line of continuity is unbroken, as the seen merges into the unseen."

Mrs. Gordon here quoted Pope's lines, beginning:—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

"Life," she said, "is not seen in its true perspective when our vision is limited to the material side of creation; for it is as real, if not more so, when man transcends his body and enters into communion with the realm of spirit.

"In the spiritual realm, man can realise the oneness of life—that life being the divine life. He sees God in all things and realising the Immanence of God, responds to the higher octaves of Being.

"Man is instinctively religious; the lesser seeks the greater. What is more wonderful than the realisation of the overshadowing of that great and Infinite Presence? To be alone with God is to realise the significance of true companionship. In Him is comprehended the all, and in mystical communion with God we are strengthened and refreshed. For our life to be 'hid in God' is to increase it a hundred-fold—man realising that he is allied to Omnipotence and Omniscience. Recognising his own inherent nature as a part of that great Infinite Life, his activities are stirred, and he seeks the expression of his own potentialities.

"Spiritualism clears away the old erroneous ideas of God, Heaven and Hell, held by many religionists, and presents to man the law of cause and effect working out in his extended consciousness as personal responsibility. Pain and happiness are consequences. An infringement of an organic law produces physical pain. An infringement of a moral law causes mental pain. The consequent suffering is designed to win us to an obedience of law that we may have joy and happiness. Whatever may be the purpose of creation, we see that suffering and pain, together with sorrow, enter largely into the outworking of that purpose. They would appear to be the forces most conducive to the refining education of the soul.

"Pleasure as an end can never compare with the joy which is the natural accompaniment of loving service to another. As the dynamic of religion is love, so service to man is the proper outlet for the attainment of those innate spiritual forces of which man is conscious.

"No man can feel he is a spirit without realising the significance of his relationships to his fellows, and the grave responsibilities that rest upon his shoulders.

"There is no denying that the knowledge that man is immortal has a tremendous influence in our daily life. The Spiritualist sees his fellows as spiritual men and women, whose life-tide rises from the same source as his own, and realises that we are builders not for a day, but for all eternity.

"This is the only knowledge—with the great outstanding fact that Spiritualism brings to us, of love that never dies—which will help in the great reconstruction that man is justly demanding to-day.

"Love is the centre and mainspring of all religion. Love can save to the uttermost. Love has perfect faith. Love conquers all difficulties and wipes out all misunderstandings. Love can reconcile all enemies, and destroy all enmity. Love purifies, ennoble, and enriches the soul, and it endures for ever.

"Moral relationships, economic adjustments, and all the perplexing social difficulties of to-day have their solution in the soul of man.

"There must be a real community of feeling, a social consciousness developed, and until the spiritual consciousness of the race is reached, and is convinced of its own immortal destiny and power, no satisfactory adjustment can take place.

"Spiritualism can leaven the thought of the world, and in its catholicity can take in every shade of opinion, every aspect of truth. It is so democratic that it would give its knowledge to the fireside of all, without regard to class, creed, or colour.

"Recognising science as the handmaid to religion, it gives a rational philosophy, makes for sanity, and is a specific for the health of body, mind and spirit."

Mrs. Gordon's address was preceded by a beautiful rendering by Miss Dimmick of Solveig's song from "Peer Gynt" and was followed by questions, ably replied to by the lecturer, and a brief but animated discussion.

(To be continued.)

"EXPERIMENTS IN PSYCHICAL SCIENCE."*

To many readers of *LIGHT* the bare announcement of a new book on psychical research by Dr. Crawford would secure expectant attention. Those who have not read his work on "The Reality of Psychic Phenomena" should do so at their earliest opportunity, and thereafter take up the continuation volume just published. It deals with "contact," levitation and "direct voice" phenomena, in an admirable scientific manner. The reality of such phenomena, so very strikingly shown in the earlier work, is in the later experiments enforced beyond the pale of disputation. The sceptic who carefully considers these two books cannot possibly remain sceptical and escape odium of some sort—it might be sheer prejudice of the least defensible variety, intellectual obtuseness or cowardice, if not "original sin," which to some belated minds still wears a dark halo of finality. Let there be no mistake about it; there is no getting away from Dr. Crawford's demonstrations as scientific psychic facts accurately observed and recorded. "Psychic phenomena are quite as real as any others," says the author, "and the man who nowadays denies their occurrence on *a priori* grounds is not worth wasting time upon." In theory and practice that dictum is sound through and through. The first "spirit" phenomena of the circle over which Dr. Crawford presides are usually raps, which occur "right out in the circle space, on the table and on the chairs of the sitters," varying from slight taps to big blows as from a sledge-hammer—the latter easily heard two stories below, and outside of the house. The sitters are seated around the table, but do not touch it, and "are only passive instruments in the hands of the invisible operators." Their contribution to a successful sitting is suggested by the fact that they weigh less after than before it. Precise figures of this loss are supplied in the book. The medium, whose position relative to the table and circle is diagrammatically shown, may lose nearly half her normal weight during some of the experiments; it is, however, practically all restored to her before the conclusion of the séance.

Conversation between the invisible operators and the mundane controller of the circle is effected by means of light raps and a simple code agreed upon. How natural and convincing it all is! "I wish to test this statement of yours," says Dr. Crawford in relation to an experiment, and forthwith his requirements are met. "I want you to levitate the table by this method," he explains, and is at once assured that they will try to do as desired. "I arranged with the operators that the medium should sit on her ordinary chair until 'power' was sufficiently developed, and that they should give three raps when they were ready for me to proceed with the experiment," all the complications of which were duly fulfilled. Thus were ascertained location, shape, area of invisible material, etc. The controller asks for so much materializing matter to be taken from the medium's body and deposited loosely on the floor, and the dial of the weighing machine on which sits the medium demonstrates accomplishment.

In levitations and "direct voice" experiments with the "trumpet" all visible contact is conspicuously absent.

It is a book not to be appraised in a short notice—it must be read.

W. P. B.

SUSAN COUNTESS OF MALMESBURY will be "at home" at 3, Wilton Crescent, on Thursday, May 29th, at 3.30, when Dr. Ellis Powell will give an address on "The Higher Aspects of Psychic Research." The chair will be taken by the Rev. F. Fielding-Ould.

DR. POWELL AT MERTHYR.—Dr. Ellis Powell, who was accompanied by Mrs. Powell, visited Merthyr Tydfil for the week-end and spoke at two meetings in the Drill Hall. At the afternoon meeting, where the chair was occupied by Mr. H. W. Southey (the Editor of the "Merthyr Express") the speaker dealt with the commanding position now occupied by Spiritualism as a science. At the evening meeting, which was a crowded gathering, Dr. Powell spoke on the part destined to be played by Spiritualism in social and political reconstruction. This, to most of the audience, was an entirely new aspect of the work of Spiritualism, and the effect of the exposition was such that although the meeting was really a religious service, a unanimous vote of thanks to the speaker was passed. Merthyr is still enthusiastically reminiscent of Sir Arthur Conan Doyle's visit, which gave a tremendous local impetus to the movement.

* By W. J. CRAWFORD, D.Sc. John M. Watkins. Price 6/- net.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE FUTURE OF SPIRITUALISM.

The perils of prophecy are proverbially great, especially when the prophet has placed his reliance on an impression which he unconsciously moulds in accordance with some personal idea or prepossession. Too often his prediction is falsified by the event when it arrives. It is always possible, however, to make a fairly accurate forecast of coming events by taking into account a sufficient number of factors in a survey of the present, for out of these the future grows. It should not be a futile task, then, to attempt to outline in advance some part of the career of this subject of Spiritualism.

First let us consider the fact that it has been the victim of ridicule, persecution, and boycott for fifty or sixty years. During that time it has suffered enough at the hands of its enemies and some of its followers to have destroyed utterly anything that was not made invulnerable by containing a living and growing form of truth. "The table," said a well-known journalist some time ago, "the table has begun to kick up its legs again." The jibe was an eloquent one. In a single sentence it recorded the persistence of an idea, the public attitude towards it, and the kind of mountebank criticism which endeavours to burke a matter by a misleading statement designed to emphasise some element in it which is regarded as ridiculous. It is as silly as though some enemy of, let us say Cromwell, endeavoured to depreciate his character and achievements by continually pointing out that he had warts on his face. It is sillier, in fact, for there is really nothing funny about a table or even a child's toy. Both are associated with kindly, human and innocent things. But we need not labour these points. Looking round, we can see some facts that need no argument. We can see a deep public interest on every hand in the question at the root of the whole matter—a life after death. That is the question, and the cleverest attempts to garble the truth, or to put its seekers off the scent, are seen to be increasingly difficult and useless. The priests are discovering this by observing the failure of their most frenzied harangues; the Pressmen, who are rather more intelligent, or perhaps we should say more in touch with popular needs, are getting a little bewildered. The old tactics seem to have lost their virtue.

What does it all mean? Here is a subject the surface and outlines of which are blurred with a multitude of things obviously grotesque and undignified—things which would instantly destroy the reputation of any other cause or movement—and yet it makes its way in spite of all opposition. It has been killed over and over again, and we have read its obituary notice a score of times, but it rises again stronger and more insistent than ever. It has been pelted with clods of earth, blown upon by tornadoes of wrath, drenched with the cold water of indifference and aloofness, and scorched with satire from a thousand pens. But somehow the elements are all friendly to it: the earth nourishes it, the winds strengthen it; the water feeds it; the fire gives it kindly warmth.

What of its future? We see it growing and flourishing, and in its growth shedding all its present crude and ungainly aspects. It will be known and seen for what it is—a truth essential to the welfare and progress of the race, long suppressed and distorted, but returning again and again, until it is permitted to take its true place in the philosophy of human life from which it should never have been expelled. It is the most precious thing of all the divided and scattered fragments of life which the future will build into their

places so that the fabric may be complete. When it has thoroughly penetrated the thought of the time and become a part of the race consciousness—as it assuredly will—we shall cease to hear of such terms as "psychic," "occult," "mystical." They belong to a phase of isolation yet to be outgrown. In the meanwhile we who are called to be its champions and friends will do well to keep our hearts and minds on the *central idea*, refusing to be drawn aside from our path by small considerations arising out of personal differences of opinion and doctrine. These are not of the essence of the matter. The idea is the thing that counts. Opinions and doctrines govern small departments of human thought like the petty princes of petty states. Ideas rule the world.

THE "BRITISH WEEKLY" AND PSYCHIC SCIENCE.

In a second article, "The Christian and Spiritualism," the "British Weekly" continues the examination of Spiritualism, quoting Flammarion and Sir William Barrett. The substance is contained in the sentence, "In its attitude towards the death of our Lord, Spiritualism separates itself entirely from the Christian Church." But surely the writer of the article, presumably Sir William Robertson Nicoll, must have made a very superficial investigation of the subject if he fails to appreciate the fact that Spiritualists number among them many people who remain devoted members of the Christian Church. The fact of the existence and influence of evil spirits is brought out in the course of the article and against this we have nothing to urge save the common-sense consideration that evil spirits, so-called, exist on both sides of life. We meet many undeveloped souls in the flesh, although we do not usually refer to them as evil spirits.

From a letter by the Editor of *LIGHT*, which follows the article, we take this extract:—

"Crude, ungainly, and repellent as it may seem in some of its aspects, it represents the return of something in the nature of man which has long been suppressed and denied, so that it was unable to evolve naturally and harmoniously. Of course, it has its dangers, like everything else of any importance, but we may remember that the coming of the motor-car found us with a legal enactment concerning four miles an hour, and a man with a red flag to go in front of the road engine, which enactment had to go, so that humanity could get on."

In the following issue of the "British Weekly" (15th inst.) Sir Arthur Conan Doyle acknowledges the appearance of the two articles as "refreshingly reasonable and moderate." He suggests that the theological position of the Spiritualist is "about midway between the Unitarian and the Evangelical, while it differs from both in claiming, rightly or wrongly, to still possess those gifts of the spirit which were called apostolic in the early Church and which bring religion into the domain of scientific experiment and proof."

Sir Arthur continues:—

"As to the use of the séance, I am in agreement, to the extent that I believe it may easily be overdone and become mere wonder-mongering. It is invaluable sometimes for convincing the earnest materialist that there really are things beyond his philosophy. It is also invaluable in some cases of bereavement. But when a man's faith has once been changed into knowledge by demonstration, I think he may leave the séance entirely alone, for the literature of the subject will teach him more than any séance is likely to do."

In a postscript to his letter Sir Arthur says: "In placing the theological position of Spiritualism as somewhere between the Unitarian and the Evangelical, I am, of course, only stating my own impression. The matter is, I admit, fluid, and it is wiser perhaps that it should remain so. I have met men of many faiths who were able without difficulty to reconcile them with the complete tenets of Spiritualism."

"THE LIGHT OF OTHER DAYS."

(FROM *LIGHT* OF MAY 25TH, 1899.)

SPIRITUALISM AND CREDULITY.—While the reaction against materialism, the assertion of spirit, is increasing rapidly in France generally; while at Salpêtrière and at Nancy, French physicians of the highest rank are getting towards the borderland where mind and matter seem to merge in one; while all this is going on among those to whom the word Spiritist may even still be an abomination, the French Spiritist himself seems gradually to be becoming less and less in touch with the intellectual march of the age and to be developing into a worshipper of Alan Kardec, who has been placed at the head of a kind of mutual admiration society.

The best conversation is that in which the heart has a greater share than the head.—*LA BRUYERE*

COMMON-SENSE SPIRITUALISM.

By STANLEY DE BRATH, M. Inst. C. E. ("V. C. Desertis").

SYMPOSIUM III.

(Continued from page 158).

C. I have found some Spiritualistic sects just as dogmatic as the Athanasian Creed, and much less theologically informed.

A. Doubtless some are, but they cannot logically continue so; facts will be too much for them.

C. How so?

A. Because facts must force them to the admission that they do not know, and cannot discover, whence the soul comes or whither it goes. How, then, can they pretend to dogmatise on such profound mysteries as the relation of the Christ to the Eternal Father, or on the modes of action of the Divine Spirit?

C. But this cuts at the root of the creeds.

A. I think not; it only cuts at the root of authoritative pronouncements as the tests of a man's religion.

C. But you must give definite teaching.

A. Certainly; but there is all the difference in the world between giving definite teaching which must progress as knowledge opens and giving unchangeable final pronouncements. It is the claim to finality which is the root of sectarianism. Is it not true that the only spiritual facts we can definitely understand are the survival of the soul and the response to prayer? Do we understand any spiritual principles beyond the principle of Justice, the principle of Purity, and the principle of Love? Are not these the very principles of action for want of which social troubles arise?

C. But we need the beliefs on which to found the practice.

A. Has our system of beliefs produced the general honesty, personal purity and desire for truth which should have flowed from them? Belief in root verities is one thing; assent to theological teaching is quite another. Did not our Lord found the whole of His teaching on the idea of the Fatherhood of God as the only form of the relation of the creature to the Creator that Man could understand? Did He not prove by visible facts that the Spirit of God can transform the lower nature? Did He not show that the life of the soul is not interrupted by the death of the body? And does anyone really claim that we, at the present day, know more of these root facts than He thought it expedient to reveal?

P. We seem to have come a long way from Modern Spiritualism.

A. Scarcely so, if you will follow my meaning. I am taking Spiritualism as the opposite of Materialism, and I can acknowledge no narrower definition. In that sense I am a Spiritualist, but in no other. If I may adopt a modern colloquialism, I have no use for trivial phenomena except as proofs of a living reality to those minds who cannot see that the spiritual principles of Righteousness and Love are the strongest of all proofs of the Spirit of God in the world. The phenomena do but supply a ground of conviction to those to whom the evidence of the senses is greater than the evidence of Reason and Conscience; and they furnish useful matter for the psychological laboratory and clinic. But let a man genuinely believe in spiritual consequences as he believes that fire burns and arsenic poisons his body, and you will have the frame of mind which makes a League of Nations possible.

S. Just so! The obstacles to the League of Nations are Fear and Distrust and Selfishness, not with regard to the Germans alone, but to each other. Minds imbued with the conviction that the duty and the privilege and the joy of humanity is to make the conditions under which the Kingdom of God can come, would find no insuperable obstacles. But I am sorry to see some Spiritualists much more inclined to argue over debatable matters than to show that Spiritualism rightly understood supplies the most vital needs of the day.

C. What do you take those needs to be?

S. Truthfulness first and foremost, then Self-discipline and clean life. Truthfulness alone would almost suffice. Let us clear our minds of cant. Can you trust a company prospectus? Are Income-tax returns honestly filled up? How many men can you trust to keep their own "time"? How many men will speak the truth when they have made some blunder? How many workmen are above "pinching" materials as they leave the works? Why, when I was at W.—a regular trade went on in stuff surreptitiously taken; they had to search men in order to stop it. And as to lying for wages; there was a regular business in handing in the nine checks of men who were taking holiday. There is a great cry for democracy, but does anyone mean to tell me that the men who "pinch" aluminium are going to be honest with public money and patronage? Look at Parliamentary questions and answers; is not every evasion looked on as a clever bit of tactics? Lying—faithlessness—has ruined Germany. And look at the ravages of alcoholism and syphilis, with their train of a hundred thousand cases per annum of still-birth, premature senility, and paralysis.

C. But the Church has fought against these things from the first.

S. Yes, in the abstract; but she has lessened the force of her teaching by doctrines of the efficacy of blind belief and of the remission of consequences.

CHAPELAIN. How could Spiritualism do better than the Church in fighting social evils?

SOLDIER. A man thinks very differently about truth-speaking when he knows that his best and dearest who have passed over know every lie he tells and every fraud he commits, and that every such act is really physically deforming his soul which must shortly be seen exactly as he has made it. He feels very differently about sex when he knows that its abuse will fill his mind with thoughts which will not only make him a leprous horror as soon as he enters the state where all thoughts are open, but will link him, perhaps for years, to the souls he has helped to drag down. He acts quite differently when he knows that every act of his, in trade, in social, and in professional life is making him an agent for or against the resistless power which has fore-ordained the evolution of the soul as the goal of mankind. By ignoring the psychic facts, the Church has thrown away the most powerful of all incentives to true and clean living. I should have liked to see the clergy lead the Spiritualist movement.

C. I am afraid that is impossible.

S. It is. And why? Because the Church distinguishes between "Christian truth" (by which she means her own doctrines) and other truth. Truth is one; all that is true is part of a necessarily coherent whole.

C. But we should readily admit that.

E. In theory, yes; but then why not admit the psychic facts? Of course I am not speaking of all clergy, and would not on any account hurt anyone's feelings, but we agreed at the outset of this discussion that we would state things as we see them without fear or favour. Is it not plain fact that the Church has given up the surface meaning of the Bible and the theology of the last century, and has put nothing vital in their place? She has no real convictions, or her leaders would explain the Bible as what it is—dramatic and moral, not historical or scientific—a literature, not a direct Divine message. The gospel of Respectability is dead and damned, and nothing has arisen in its place except the sects that are seeking for what they do not find in the Church.

C. You are a bit rhetorical. Can you prove what you say?

E. Yes, I think so; at least I can give you an instance. Mr. Harold Begbie is certainly a Churchman. In one of his books ("An English Family," p. 281) he says, through a typically English character, that he cannot reconcile the injunction, "Love your enemies" with the statement "Not peace, but a sword!" He goes on: "I addressed myself direct to Christ. 'Tell me,' I asked Him, 'What are you doing at this hour?' . . . Are you declaring to the Germans, 'Depart from me, ye cursed, into the everlasting fire prepared for the devil and his angels'; or are you crying, 'Little children love one another'?" No answer came.

A. Poor human nature! How easily we take our little part for the whole! It was only the other day that I heard a clergyman speak of the Church as "a select society in a world of sin" and quote St. Paul in support. I ventured to remind him that St. Paul, writing in the time of Nero, amid the brutalities of the arena and dissolute Roman society, was perfectly correct; whereas the European "world" consists of 90 per cent, or so of baptized persons. No real division can be made between "the Church" and "the world" nowadays.

E. Do we not too readily forget that the normal mind can cognize only three orders of reality—Matter, Force, and Mind? We invest abstract terms with fictitious reality. Matter is real, and if we assume that God has correlated our senses to external reality (and unless that is so everything is illusion), we know a good deal about Matter. Forces, as we know them, are the resultants of an infinite number of very small energies; there is no single force called Gravity or Magnetism, etc., but only the sum of a number of atomic energies. We also know Minds, incarnate and discarnate. Christ is a reality, but "Christianity," "the State," "the Church," "the World," and all such like terms are but convenient forms of speech for groups of minds which function more or less alike. "Public opinion," on which the State is based, is an average resultant of 40 million minds expressed through ten or twelve million voters, most of whom do not know what they are voting for, controlled by a Press worked by a very few individuals. So, also, "Spiritualism" is whatever we choose to make it. Let us keep to substantiated facts. (To the Archdeacon): Will you not give us your view of these things?

A. The scientific view that there is no one force in Nature, but only resultants of an infinite number of small energies, seems to me quite true; it is the same in the spiritual world of minds, and is borne out by Our Lord's practice. He worked on individual souls, not on masses by a creed or a policy. His Spirit enlightened individuals. He called no Councils, and Conciliar history is not convincing of direction by His Spirit. That is a bold saying for a Churchman; but while there is plenty of evidence for the direction of saints and heroes by the Holy Spirit, Councils have not been

conspicuous either for charity or for wisdom. Councils have laid down creeds and rules. Our Lord gave us neither—He gave us principles. Rules inhibit thought, principles oblige us to think, for every principle requires sound judgment in its application. We are to forgive our enemies (*echthros*)*, but to boycott the obstinate evil-doer, (Matt. xviii. 17) until he repents and amends. There is no contradiction at all, but different principles for differing occasions. I always wonder whether the people who are so willing to forgive their country's enemies are equally willing to forgive personal injuries; they seem to hate pretty thoroughly those who do not agree with them. This truth of the accessibility of the Spirit, and—if you like to put it so—the vulgarising of religion, seems to me the work that Spiritualism has to do. (*Turning to the Physician*) You, I gather, would like to see the subject left in the hands of scientists?

P. Yes, I would; I have little patience with the crudities of Spiritualists.

A. And you (*turning to the Chaplain and the Engineer*) say you would have preferred to see it led by the clergy. Well, it seems to me that in the former case the result would have been an indefinitely suspended opinion, and in the other a new "orthodoxy." *Sed Deus aliter visum*, it has been given to the democracy, and the democracy has grasped the commonsense of the matter.

E. But the Church might now direct the democracy.

A. Possibly, if the clergy do not attempt to speak with any authority other than that which comes through knowledge of the evidence. We need, as a nation, to return to Our Lord's simple verities—the Fatherhood of God, the brotherhood of Man, and the Life Everlasting—reinforced and explained by all that physical and meta-physical science can teach us, beginning with the objective reality of the spirit-world. There are large numbers of persons now who sincerely desire realities, and feel that Love must always be founded on perception of realities of some kind. "Mystics" really love God. Why? Because they see His wonder and beauty in the universe; they have a consistent outlook on life. And the curious thing is, as Henry James has remarked, that mystics of all religions—Christian, Jewish, Moslem, Hindu—all understand one another and take substantially the same views.

E. Yes; I once found myself in close agreement with an old Moslem, who accepted all he found in the Gospels, and all I told him of Spiritualism.

C. What do you mean by a mystic?

A. I mean one who has the insight which sees that Matter is the vehicle of Spirit, and is therefore the Garment of God. A mystic, of whatever denomination, believes Spirit to be the greatest reality that a man can know, and sees the world of Matter with a world of Energy interior to it; guided by the Cosmic Intelligence which makes the worlds, and interior to that again the Creative Love which makes Beauty.

According to this concept, God created the heavens and the earth—the material world—"in Arché," which means in Principle, as well as "in the beginning"—Matter expressing in its own degree the reflects of the Divine Ideas—Beauty, Truth and Goodness, by its form, its laws, and its utilities. In the next higher grade—Life—these three are expressed in a different manner and by higher laws. In the human, the selfsame Principle finds its expression in Truth of Intelligence, Beauty of act, and Goodness of Will. The Creative Love permeates and governs all. It only is permanent, though all its manifestations are real. Each phase of being is complete and perfect in proportion to its capacity to reflect the higher attributes. The crystal can reflect mathematical and chemical form only: the flower shows the varied forms of life: the animal can show courage, devotion, and adaptability: the human can show Intelligence and Love—the Image of God.

We know Beauty by form and colour, i.e., by and through Matter. Art is the handmaiden of Spirit. The Incarnation seems to me to mean that God made "the express Image of His Person" manifest in human flesh to bring home to us that it is in the truly human life of wisdom and love, in the work for noble ends and the exercise of spiritual strength, that God is more manifest than even in the Power that upholds the worlds. In short, that just as the Word became flesh and dwelt among us, and we beheld that His glory was the splendour of grace and truth, so also every human body is the appointed field for the operation of the Divine Spirit Who will bring in the Kingdom of God by the change of hearts which will prevent, rather than cure, the evils which result from broken laws.

P. You agree, then, that it is by the physical evils that we know the nature of moral evil—that it works out to physical degeneration and death.

A. Yes; and Pain is the only means whereby those who do not love can possibly learn. If we could abolish pain we should be striking across God's own law of Consequences,

* The Greek word *echthros*, used in Matt. v. 44, means a private foe, *inimicus*, not a public enemy, for which there is a quite different word—*polemios*. *Hostis* is an antagonist, *inimicus* an unfriend: *hostis* need not be *inimicus*. The English words are ambiguous, the Greek and the Latin are not.

whereby He governs the world. Pain is the instrument of human evolution. Immortal spirits cannot be subject to the law of death which is the instrument of evolution in the animal world. Those who love do not need the lessons of pain. Some of us know what it is to have loved unselfishly; we have loved as children; we have loved as lovers; we have loved as parents; some of us have learned to love a cause, an art, a country; some again, love knowledge, beauty, and order—which is to love God who is the Source of each of these. To those who so love all things are added—health, mind and body and the strength that overcomes the world, raising us above its accidents. How has the race learned the distinction between Good and Evil, but by the fact that the one leads to permanent happiness and health, and the other to discord, disease and misery?

E. I wish that the race really had learned it. We are suffering for not having learned it. There are now many who have learned the chief lesson of the war; but there are also many who have not, and wish to slip back into all the old class-selfishness. We have to realize that Civilization might be defined as that state of life in which all citizens are freed from incessant struggle for mere subsistence, leaving neither time nor energy for development towards the true evolutionary goal. Till the better life is possible for all honest workers, we are not a truly civilized nation.

A. Yes, that is real Spiritualism, and we shall have to learn that, either in the light of God's love or by experience of what its rejection brings us to.

C. Do you mean Bolshevism?

A. I do. Bolshevism is only the logical outcome of Materialism in a disorderly mind, as Prussianism is that of an orderly one; the one aims at class domination by force without industry as the other aimed at national domination by force with industry. Some day we shall see that there are only two principles on which we can order our lives—Spiritualism or Materialism—the one leading to the Kingdom of God, and the other to the kingdom of the devil; the one making the body the servant of the Spirit, the other seeking to make the Spirit the servant of the body. I believe with the wise Master of Balliol, who said: "What will be the deepest, most useful, truest, and most lasting form of philosophy? Common sense idealized; or, rather, a meeting of common sense and metaphysics, well expressed by Coleridge: 'Common sense is intolerable when not based on metaphysics.' But are not metaphysics intolerable when not based on common sense?"

SPIRITUALISM IN THE PRESS.

THE VIEWS OF "JOHN O' LONDON."

The "cloud of witnesses" about which we hear so much from writers and speakers on matters psychic are prominent just now, but they are witnesses, not solely of the truth of survival, but chiefly of the vital interest the world is displaying in the question of Spiritualism. Articles on the subject are legion in the newspapers and in the magazines and reviews.

Perhaps one of the most striking expressions of opinion is that uttered by Mr. Wilfred Whitten (Editor of "John O' London's Weekly") in the issue of his magazine for May 17th, 1919. In a vigorous article entitled "How Much Religion is Left?" he indulges in some plain speaking. The following are some extracts. First he discusses the weakness of the Church. He says:—

"One thing seems certain: the Christian dogmatic answer to the mute questionings of a tortured world has become weak and faltering. It is not necessary to open a book or a newspaper to know this; it is the thought and language of the street. Implicitly, the Churches admit it; explicitly they are in a state of panic. Their alarmed watchword is re-statement and union. But the world distrusts the 're-statements' of a faith which they had been taught was divine and built upon a rock; and as to the union of the organised Churches—well, they know what to think about that."

Next the clarion call of the New Revelation is noted.

"Now comes Spiritualism, which is something positive—not a decay of the Churches from within, though it springs from it, but a formidable attack from without. I am not concerned just here with the truth or error of Spiritualism. Whether it is truth or error, it challenges the Churches and is a symptom of their decay. When the Albert Hall can be filled on an inclement night by an invitation to join in a Spiritualistic memorial service to those who have fallen in the war; when three thousand people meet in Edinburgh and five thousand in Glasgow, and very large numbers in other towns, to hear the 'New Revelation,' we may draw that conclusion."

Spiritualists may not agree entirely with what follows, but it is a bold statement of a distinguished writer's opinion:—

"Spiritualism menaces the Churches because it takes their

* Benjamin Jowett. *Life and Letters*. Murray, 1897. Vol. ii., p. 77.

main business out of their hands. The prize, the hope, and the joy which they have offered to men is eternal life under beatific conditions, guaranteed by the death, resurrection, and promises of Christ, whose Divine power to fulfil this great promise they have always proclaimed. But in the fifty years before the war this gospel had lost much of its hold on men's minds and hearts. Still, until recently, the Churches had to contend only with desertion or doubt. To-day they are attacked. For Spiritualism—whether it has 'come to stay or not'—attacks the creed of Christendom. Idle to pretend it does not when it undertakes to prove a future life by direct human experiment."

Devout men and women, we are told, asked in the past for no other assurance than that which has been the essence of the Christian dogma—namely, that the future life was divinely promised and revealed, and was to be accepted by faith. But times have changed. To-day they *do* ask for this assurance:—

"Spiritualism professes to offer them a near view of the life beyond. It makes the claim to bring back the spirits of the dead to show themselves, to tell us how they live in the next world, and to talk with us about our affairs. But it brings them from a region and a state of being alien to the Churches. If these manifestations and descriptions are genuine, then the future life is something entirely different from anything the Churches picture. It turns out to be essentially a continuation of this life, brought into the natural order of things. It is therefore in no sense a support to the Christian dogma."

Lest, however, we should allow ourselves to be unduly elated by what he has written, "John O' London" administers a mild douche. He says:—

"As a protest against outworn myth, Spiritualism is a sign of the times, but as a gospel it repels the normal man. It stresses, more than ever the Churches did, the importance to our well-being of some vision of the future life. But there is no evidence that we are intended to take an absorbing interest in the next world while we inhabit this one."

To this objection a thoroughly conclusive answer can, we believe, be returned. Enough for the present that we have given a summary of the views in this significant article.

THE MYSTERY OF PATIENCE WORTH.

"The glass had slipped thrice and the sands stood midway through, and still the bird hopped within its wicker. I think the glass had slipped through a score of years, rightfully set at each turning, and the bird had sung through some of these and mourned through others. The hearth's arch yawned sleepily upon the black woollen table cover, where yellow fruits out of some cloth were sewn. It may have been that I fancied this, but nevertheless it yawned."

So commences the story of Hope Trueblood,* and the passage may be held in some measure to indicate the style and quality of the book.

Hope Trueblood—the name grips the imagination, as does the story, especially in the earliest chapters, which portray the elf-like childhood of the heroine. The little one lives in a world in which she has little or no part; why, it is the business of the book to unfold. Slowly the story is unwound like a skein of thread—a skein knotted and frayed, and here and there somewhat tedious to unravel, but it is unwound at last, and then it becomes evident who has made the knots and frayed the thread of life that is Hope Trueblood's. It is long before the discovery that Stephen Willowby senior is the "villain of the piece." It will not detract from but rather enhance the interest of the story to reveal this, for there is much that seems superfluous, and apparently leads nowhere, a fact which might cause the impatient reader to lay aside the book; but to know at the outset that old Stephen Willowby is the "evil genius" is helpful and keeps the interest alive. It is just such a tale as an old person might tell of his or her life, wandering perhaps at times, and touching now and then on matters trivial and of small importance except to the teller, to whom such trivialities are outstanding memories, but who has yet, after all, a story to tell. The explanation will be sympathetically understood. The story is presumed to have been written by that quaint personality, "Patience Worth," through the Planchette, and if rather too-modern phrases, and the slang word "rotter," have somehow got mixed in with the old-world language, we find little fault, because the book in itself is a decidedly remarkable production.

E. K. G.

[It may be remarked that general Press opinions on the subject of this extraordinary book show a curious conflict of view. Some critics laud it extravagantly; others are obviously perplexed, while yet others, like Mr. Arthur Machen, in the "Evening News," describe it as "an infinite deal of nonsense."—Ed.]

MATERIALISATIONS, FRAUD, AND THE "HIBBERT JOURNAL."

By M.S.B. ("A Member of the Scots Bar").

In the "Hibbert Journal" for April the discussion still continues of the article by Mr. Braithwaite in an earlier issue, "Ghosts as Physical Facts," a short account of Dr. Schrenck-Notzing's book on Materialisation Phenomena. It may be remembered that there was some comment on this article in *LIGHT* of February 22nd (page 60). In answer to Mr. Rolleston who, like myself, had called Mr. Braithwaite's attention to the critique of Schrenck-Notzing's work by Miss Verrall, which appeared in the S.P.R. "Proceedings," Mr. Braithwaite now reverts to the original charge of fraud, advanced argumentatively by many critics and alluded to at length by Miss Verrall and more or less apparently accepted by Mr. Rolleston. The "hypothesis of fraud" has bulked very largely, even overwhelmingly, in all general discussion of this book, a fact readily accounted for by the astounding and bewildering nature of its contents. Perhaps some further comment and criticism may be of interest to readers of *LIGHT* who may chance to occupy a similar position to my own of honest but sympathetic inquiry, and of willingness to entertain and test any hypothesis, afraid of none, and eager for the best working solution, or the most probable or any seeming final one that suggests itself.

And first as to this "hypothesis of fraud." Mr. Braithwaite makes some very illuminating remarks on this, which, were they not at least half-true, would indeed appear cynical in the extreme.

"It is enough for the ordinary scientific man and for the ordinary Spiritualist to hear that fraud is alleged. They will at once, for different reasons, refuse to read the book."

As regards the Spiritualist I greatly doubt that, for the simple reason that no allegation is more inevitable against every book devoted to psychic phenomena; and, did he act so, he would be left with little to read, concerning physical manifestations especially. But as regards the "ordinary scientific man," general experience must approve it as entirely true; and what a comment it is on "scientific inquiry"! "Alleged" fraud merely! When a medium—as in the case of the lady now so familiar to us, through the astutely advertising "Express," as "the masked medium"—clairvoyantly reads a sealed letter handed to her by a representative of the very newspaper which is purporting to find out the reality of these phenomena, the matter is closed for the "ordinary scientific man" because a Mr. Stuart Cumberland, without the least colourable evidence, alleges fraud! One may well ask what is the good of a newspaper inquiry if its representative is so entirely incapable of conducting a crucial test, or preventing all possibility of collusion? Is there no way out for the poor medium?

Of course there is. Fraud is a question of fact, not of psychic phenomena. We need go into no legal disquisitions. The plain honest man of common-sense can decide—once the facts are placed fairly and evenly before him—as to whether alleged fraud is or is not possible, has or has not occurred. Mr. Braithwaite, while thus excepting the curious combination of ordinary scientific man and ordinary Spiritualist, argues that the S.P.R. at least should not be deterred by mere allegations of fraud. Emphatically, so do I. But I also hope that no reasonable being will ever be deterred by mere parrot cries of fraud without honest inquiry into the matter, if he is interested in it at all. Certainly he must not "refuse to read the book" on that ground. And here let me say it is most important that he should insist on the "allegator" making out his case. It is so easy to allege fraud; for many men it is the hall-mark of "science," even though that be of the sixpenny handbook order; but, in almost all cases, as in "direct voice" and "materialisation" phenomena, the challenger carefully stops there, for he has attained his end. He never condescends to explain how fraud is even practicable, or workable, or mechanically or otherwise possible in the given circumstances. Nor does he ever bring about results from his methods put into practice.

To illustrate what is meant, let me quote from a pamphlet written by the late Sir William Crookes and published in 1871. Mr. Crookes, as he then was, had conducted numerous experiments with perhaps the most famous and efficient medium of whom we have record, D. D. Home, under the strictest test conditions and the most effective he could devise; and, as is now well known, he was no mere specialist but a scientist of the widest study and experience; unusually so, indeed. These established that alteration in the weight of bodies had taken place, there had been levitation of these and of Home himself; musical instruments had played under conditions which made it impossible they could have been played by normal means; there had been "direct writing" and other phenomena familiar to Spiritualists. So far as honest, capable experiment conducted by highly efficient, trained and most skilful experimenters, can carry proof—so far, that is, as such human proof can go—these experiments must be accepted as scientifically made and conducted and the results verified. What was the result? On the publication of the results in the "Quarterly Journal of Science" there appeared in the "Quarterly Review" ("the savage and tartarly") an insolent and impertinent

* "Hope Trueblood." (Skeffington & Son, Ltd., 6/9 net.)

article of abuse written by an anonymous "physiologist." Mr. Crookes was described as an incompetent observer, badly educated, quite unreliable! The pamphlet is Mr. Crookes's reply, both to it and to the venomous discussion which rose later in newspapers and magazines all over the country, which of course followed the "Quarterly's" lead. The storm raged both against him and Mr. (later Sir) William Huggins who had been witness of the experiments and had vouched for the facts. The whole contemptible business is a typical example of "scientific" rage and fury in so-called argument, quite as coarse and unregulated as any theological quarrel. In the later newspaper controversy a Mr. Spiller, who had once been present at a séance with Home and Mr. Crookes but never at any of the séances under test conditions, sought to disparage the experiments by misrepresentation for which ordinary men find a shorter word. *Inter alia* he inferred that if he had been under the table when the accordion was played in so mysterious and seemingly impossible a manner the "trick" would have been detected! What follows is Mr. Crookes's comment and this is what I would wish to impress on all who allege fraud:—

"If Mr. Spiller has really found out how this 'trick' is done, why does he not publish it? for he would then have solved one of the most puzzling problems ever presented to his notice—a problem still unsolved by far wiser heads than his."

Time brings its revenges. This pamphlet well repays perusal now that the great experimenter and dauntless pioneer is dead, full of years and honours. How does the "Quarterly's" unmannerly attack read now? Of what avail the spite and abuse of the anonymous physiologist? It impresses one dreadfully to-day to read this indignant and able answer, though it saddens one to note the spitefulness and littleness of men, their lack of honesty and veracity in debate, their virulence against any who upset their ridiculous deductions by plain facts; men, too, in whom openness of mind and candour are supposed to be cardinal virtues. This precious "Quarterly" Reviewer actually insinuates that the Fellowship of the Royal Society, conferred on Mr. Crookes for the discovery of "Thallium," was conferred on him "with considerable hesitation"; and he at least did not hesitate to say that in saying this he "spoke advisedly." Yet Mr. Crookes shows that this, like a dozen other statements made by this worshipper of truth, was mere mendacious spite.

Mr. Braithwaite alludes to the best known (but fanciful) foundation for a charge of fraud against Schrenck-Notzing's medium, "Eva C.," the appearance in one of the photographs in the book of the letters MIROI suggesting a newspaper, "The Miroir," and its use in manipulating a trick. I have not Schrenck-Notzing's book by me, but in a French book now before me, "Les Phenomenes dits de Materialisation," by Madame Juliette Alexandre-Bisson, who conducted these experiments with Notzing (Germany, as is well known, always managed somehow first to catch the world's ear!), and with many others before him; to whom the care in preparation and the contrivances for scientific observation and the most elaborate precautions against fraud are due, who was the *sine qua non* of the business; a like photograph appears. It is one of the least interesting; for all that is shown is a mass of the mysterious substance, like a huge tumour, resting on the head and shoulders of the medium. These letters are plainly printed on it. Compared with the photographs of faces, fingers, busts, figures, etc., profuse in other pages, where the substance has been wrought into shape and apparent life, or into wooden effigy flats, the mere photo of the substance itself hardly provokes a second glance, much less challenge. In the book the "fraudulent appearance" of many of these is freely granted; itself an argument against fraud. Here the letterpress below calls attention to the letters; though it does not mention any "Miroir." There is no appearance of any plate or picture taken from any "Miroir." And the text of the book reveals that not only must fraud be alleged and maintained against the medium, "Eva C.," but also against the authoress herself, Mme. Bisson, and presumably Schrenck-Notzing! It will be found, too, that this involves a wholesale charge of fraud and conspiracy all round against other well-known French scientists, such as Prof. Richet, Dr. Geley, etc. (A most suggestive and able scrutiny of these results by the latter has lately been put before us in the excellent article by Miss Dallas in *LIGHT* of March 29th.) In fact, the charge involves what cannot now be even entertained by any sane student. Of this very photograph which has excited distrust, or rather of the "substance" depicted in it, Mme. Bisson mentions (p. 157, Fig. 119) that "the medium takes the hand of Mme. B. and makes her touch the substance which rests on her shoulders. Mme. B. then feels her hand full of a heavy liquid, thick and disagreeable to hold." The substance, then, could not have been a folded "Miroir" surreptitiously introduced by the medium, or Mme. Bisson must have known it. But, indeed, fraud and the "Miroir" newspaper and falsehood and all the stock-in-trade of the "ordinary scientific man" are childish objections when advanced against facts so well vouched for.

Mme. Bisson gives (p. 15) an elaborate description of her arrangements and precautions against fraud, which, knowing the history and fate of all previous experiments, she

had naturally ever in her mind. It would be hard to conceive an omitted one. The medium never entered the cabinet save when put there in trance by Mme. Bisson, who kept the key of the séance-room in her pocket, and always had it searched. She herself undressed the medium completely before every séance, and dressed her again in black drawers (those of a *danseuse*) and smock-frock, fastened at the wrists and so sewn up and contrived by the ingenious Madame that "thus attired it was impossible for the medium to slip her hand within the vestments which covered her." There was "control" at every séance, by the doctors, "her nose, ears, mouth, throat, hair, and even gynecological and rectal control!" Miss Verrall's interesting "regurgitation" suggestion was impossible. At first a relative of the medium put her in trance, but Mme. Bisson soon adopted this task also and the relative was dispensed with. Later, Mme. Bisson installed Eva in her own home so as to have her completely and continuously under her care. She coaxed and educated the medium for her work, and taught her to take an intelligent interest in the proceedings, to gratify the requirements of the doctors. She explains the séance-room and its fittings, and the cabinet and its contents, and she prints a lucid plan of it all. The medium held her hands outside the curtains of the cabinet, or at other times Mme. Bisson kept hold of them. There was a red electric lamp within the cabinet as well as three cameras—one at each side, and one overhead. The séance-room was abundantly supplied with cameras, ordinary and stereoscopic, and with two magnesium light apparatus to catch every aspect.

All this was not attained at once, but only after months of effort and contrivance, the result of careful thought and experience.

(To be Continued.)

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and *LIGHT* gratefully acknowledge the following donations received since those already recorded:—

	£	s.	d.
Mrs. Boustead (per Sir Arthur Conan Doyle) ...	5	0	0
In Memory of F.A.A. ...	1	1	0
Miss Florence Dismore ...	1	1	0
K.F. ...	1	1	0
In Memory of R.S.R. (second donation) ...	1	0	0

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
Mrs. Arthur Jacob ...	1	1	0
K.F. ...	1	1	0
Dr. Charlotte Croly ...	1	1	0
H.M. ...	1	0	0
H. J. Gandar ...	0	10	0

L.S.A. SOCIAL MEETING.

We would call our readers' attention to the fact that Mr. W. J. Vanstone's lecture at 5 p.m. next Thursday, the 29th inst., will be followed at 7 by the fifth and last Social Meeting of the Session, when, after refreshments and a brief selection of music, an address will be given by Mr. Percy R. Street on "Spiritualism and the Need of the Moment."

THE Queen has accepted a copy of "Summer Song Among the Birds," by Miss Elise Emmons.

WE understand that the announcement in a weekly newspaper that Sir Oliver Lodge is about to issue a new book dealing with psychic matters is without foundation.

SIR OLIVER LODGE has an excellent article in the "Weekly Dispatch" of Sunday last. We shall have more to say concerning it in our next issue.

THE "Medium in the Mask" gave her "first séance" at the Victoria Hall, Criterion Restaurant, on Monday afternoon, when members of the Press were invited. We reserve our impressions until next week.

"REVIEW OF REVIEWS."—The May number of the "Review of Reviews" gives an excellent summary of the leading topics and events of the month. Sir Harry Brittain contributes an article urging the claims of 'the Middle Classes' Union.

BOY SPIRIT'S SONG.—The Rev. E. R. Powell, minister at the Merthyr Temple, has given an account of happenings at a séance at a private house at Ferndale, at which he was present. In the presence of six persons, he said, the little son of the house, who died some time ago, "materialised," and floated from the cabinet. By way of a test the father asked the apparition to sing, and presently, says Mr. Powell, a child's voice was heard singing a little melody the boy had sung just before his death, and which the parents alone knew to be the last words he had uttered.—"Weekly Dispatch."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Robert King, "The Physical Organs of Psychical Perception." June 1st, Mrs. M. H. Wallis.

The London Spiritual Mission, 13, Pembridge-place, W.2.—At 11 a.m., Mr. Ernest Hunt; at 6.30 p.m., Mr. E. W. Beard. Wednesday, 28th, at 7.30 p.m., Mrs. Mary Gordon.

Camberwell.—Windsor-road, Denmark Hill.—11, Mrs. Alice Harper of Australia; 6.30, Mr. Nickels of Luton.

Croydon.—117b, High-street.—11 a.m., Mr. Brown; 6.30, Miss Lakeman.

Kingston-on-Thames.—Bishop's Hall.—11 a.m., circle; 6 p.m., Mrs. M. Crowder, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—7, Mrs. Podmore. Thursday, 8, Mrs. Brown.

Lewisham.—The Priory, High-street.—6.30, Mrs. A. Boddington.

Walthamstow.—342, Hoe-street.—7 p.m., Mrs. Fielder, address and clairvoyance.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15, Mrs. Brookman; 3, Lyceum; 7, Mr. Richd. Boddington. Wednesday, 28th, at 8, Mrs. A. Jamrach.

Battersea.—45, St John's Hill, Clapham Junction.—11.15, circle; 6.30, Mrs. Orłowski. 29th, 8.15, Mr. and Mrs. Brownjohn.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7 p.m., Mr. Wright. Wednesday, 28th, at 8 p.m., Mrs. Bloodworth. Addresses and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—Mr. A. Punter of Luton, addresses and descriptions: 11.15, Windsor Hall; 7, Athenaeum Hall; 3, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Gurd.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7 p.m., addresses and clairvoyance, Mr. A. Maskell, dedication of shrine to arisen ones at evening meeting. Monday, 7.45, psychic readings, Mr. Maskell. Thursday, 7.45, inquirers' questions and clairvoyance. A hearty welcome at all meetings. Lyceum every Sunday at 3 p.m.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions:—Kaye, £1 ls.; A Friend, £1.

As will be seen by our advertisement columns, Mr. W. S. Hendry is directing a system of health culture by nature-cure and psycho-therapeutic methods at the Food Reform Guest House, Nutfield-road, Redhill (Miss Bardsley, proprietress).

THE PSYCHOLOGICAL SOCIETY (London).—A meeting was held at 13a, Baker-street, W., on the 9th inst., at which the reconstruction of the society was agreed upon, and a sub-committee (consisting of Dr. Abraham Wallace, Dr. Mansfield Robinson, LL.D., and Mr. Gambier Bolton) was appointed to arrange for suitable headquarters and other details.

OPENING OF A NEW CHURCH.—The Society known as the Church of the Spirit, which for twenty-five years has met in the Masonic Hall, Camberwell, has recently taken over, on a three years' agreement, the People's Church in Windsor-road, Denmark Hill, and the opening service in the new building, which will seat about two hundred and forty persons, was held on the 16th inst., Mr. E. W. Beard occupying the chair. Mr. Beard having declared the church open, addresses followed from Mr. James Coates and Mrs. Wesley Adams, the latter of whom also gave a number of clairvoyant descriptions, all of which were recognised. Mrs. A. de Beaurepaire sang two fine solos. Mr. G. T. Brown, as president of the Society, thanked the chairman, the speakers, and all who had contributed to make the opening a success, and after a few kindly words from Mr. Osborn, the owner of the church, the service closed. The attendance was a large one, and all present were delighted with the new building as a real place of worship for Spiritualists.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body. No book of the kind was received with more interest and appreciation by the reading public of the generation now passing away.

Cloth, 265 pages, 2s. 10d. net Post Free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

"Planchettes" can now be had at 8/6 each post free (foreign postage 2/- extra), from LIGHT Office, 6, Queen Square, Southampton Row, London, W.C. 1.

GONE WEST.

Three Narratives of After Death Experiences.

Communicated by J. S. M. WARD, B.A.,

Late Scholar and prizeman of Trinity Hall, Cambridge.

The work deals generally with life beyond the grave, and particularly with the Astral Plane, the lowest division of the Spirit Plane, and with Hell. The Communications were received in two ways: Firstly, by means of automatic writing by the author when in complete trance, and secondly by the transference of the author to the Astral and the Spirit Plane during trance. This form of communication is of special interest, as it enabled him to see the life led by those who are sometimes called "dead," and to obtain the explanation of many things which cause perplexity to those still on earth.

Cloth, 359 pages, 5/5 net post free.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.

JUST PUBLISHED.

Concentration and Character Building.

By Dorothy Grenside.

A Practical Course in Concentration, Thought Control and Character Building.

144 pages, 2/8 net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

TEACHINGS OF LOVE.

Transmitted by Writing through M.E.

With an Introduction by Ellis T. Powell, LL.B., D.Sc.

Impressional writings through a lady's hand from a temple priestess picturing the conditions of the spirit spheres.

Boards, 96 pages, 1/7½ post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

Objections to Spiritualism
(ANSWERED)

By H. A. DALLAS.

New Second Edition Enlarged and Revised.

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous?
Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows?
Do They Tell Us Anything New?
Purposeless Phenomena. The Methods Employed.
Causes of Confusion.
What the Communicators Themselves Say.
Impersonating Spirits and Fraud. Telepathy. Materialisations.
The Responsibilities of Spiritualists.

Stiff Boards, 127 pages, post free, 2s. 2½d.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.

SPIRITUALISM IN THE BIBLE.

This work by MR. and MRS. WALLIS shows the connection between BIBLICAL AND MODERN SPIRITUALISM.

It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels, Who and What are They?; The Endor Séance; Spiritualism Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical and Modern Psychic Phenomena; God in Man, or, "The Christ of God."

104 pages. Bound in stiff boards, 1/8½ post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees.

A Spirit's story of how men err in their conception of the Life Beyond.

FIFTH EDITION.

Handsome binding, blue and gold, 385 pages, 4s. 5d. post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 199 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s.

The Religion of To-Morrow. By W. J. Colville. Cloth, 320 pages, 4s. 11d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 4s. 11d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 2s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 3s. 11d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 5d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 5d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 4s. 6d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 4s.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 4½d.

A Course of Practical Psychic Instruction. Cloth, 7s.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2½d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By R. J. Lees. Cloth, 4s. 5d.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 335 pages, 4s. 5d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 4s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. 170 pages, 3s. 11d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 6d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruisdal and Steen. 592 pp., 6s. 6d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 2s. 2½d.

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 94 pages, 3s. 9d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 9½d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 7½d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

There is no Death. By Florence Marryat. Cloth, 265 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2½d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 16s. 6d.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

Christianity and Spiritualism. History of the Gospel's Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 286 pages, 4s. 5d.

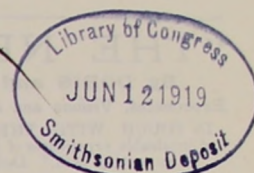
Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 5d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8½d.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2½d.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 2,003.—VOL. XXXIX. [Registered as] SATURDAY, MAY 31, 1919. [a Newspaper.] PRICE TWOPENCE.
Post free, 10s. 6d. per annum.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Programme of Meetings for the Coming Week.

TUESDAY, June 3rd, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

Subscriptions to December 31st, 1919,

MEMBERS, One Guinea.

For Syllabus and further particulars regarding the work of the Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., MRS. M. H. WALLIS.
June 8th—Mr. Ernest Hunt.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION.
13, Pembridge Place, Bayswater, W.

SUNDAY, JUNE 1ST.

At 11 a.m. ... DR. W. J. VANSTONE.

At 6.30 p.m. ... MRS. WESLEY ADAMS.

WEDNESDAY, JUNE 4TH, AT 7.30 P.M., MR. E. W. BEARD.

THE "W. T. STEAD" LIBRARY AND BUREAU,
22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, June 3RD, 7 P.M. ... MR. HORACE LEAF.

THURSDAY, June 5TH, 3.30 P.M. ... MR. PERCY STREET.

"At Home" every Monday afternoon, 4—6.
Members and their friends are welcome.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, June 1st, 6.30 ... REV. ROBT. KING.

WEDNESDAY, June 4th, 7.30 ... MRS. ORLOWSKI.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6 Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed.

HOW TO BECOME YOUR OWN MEDIUM.

A great Conference representative of Spiritualism and every other religion will shortly be held in London to form a National Council, with the object of starting Home Circles, with or without mediums.

The Public, Press and Pulpit will thus have the opportunity themselves of demonstrating and investigating spiritual phenomena at spiritually conducted Home Circles. The hundreds of letters already received will all be replied to personally.

Write to Mr. Thomas Pugh (Founder Sale Spiritualist Church), 11, Broad Street Avenue, London, E.C. Telephone: 5409 Wall.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

By E. HOWARD GREY, D.D.S.

With a Preface by J. J. Morse.

Political, Religious, and Spiritualistic. Details of many incidents describable as Physical Phenomena, as "Lights," Rappings, Sounds, Levitation, Healings, Predictions, Prophecies, Aerial Music, D. D. Home, Stainton Moses, &c.

Cloth, 532 pages, 5/6 post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

THE PROOFS OF THE TRUTHS OF SPIRITUALISM.

BY THE

Rev. Prof. G. HENSLOW, M.A.

F.L.S., F.G.S., F.R.H.S.

An extraordinarily definite account of experiments and results in Automatic Handwriting—Trance—Seances—Apparitions—Poltergeists—Radio-Mediumistic Phenomena—Matter through Matter—Levitation—Spirit Lights—Spirit Bodies and Clothes—Spirit Photography—Psychography—Materialisations, &c.

With 51 Illustrations of Spirit Drawings, &c.

8/- net post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

HOLIDAYS AND HEALTH CULTURE AT HURSTDENE.

FOOD REFORM GUEST HOUSE,

NUTFIELD ROAD, REDHILL.

MISS BARDSLEY, Proprietress.

HEALTH CULTURE, by Nature-Cure and Psycho-therapeutic methods, is under the personal direction of **MR. W. S. HENDRY.**

Write for Prospectus.

NOW READY. NEW EDITION.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses ("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits.

Eighth Edition, Bound in Cloth, 324 pages, price 6/- net, or post free 6/6

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

THE NEW REVELATION.

By ARTHUR CONAN DOYLE.

This book is his confession of faith, very frank, very courageous and very resolute. The courage and large-mindedness deserve cordial recognition. —*Daily Chronicle.*

Sixth Edition, 5/3d. net, post free.

LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

MEDIUMS IN LONDON DISTRICT

WITH VACANT WEEKDAY DATES,

should write to MR. THOMAS PUGH, 11, Broad Street Avenue, London, E.C. Telephone: 5409 Wall. Also any spiritually gifted Spiritualist who is anxious to assist in the formation and conduct of Home Circles, and prepared to give their services and assist in organising Conference to form a National Home Circle Union.

"THE NEXT ROOM."

By DORIS and HILARY SEVERN.

Experiences, Visions and Adventures of two Clairvoyantes. IN TOUCH WITH THE SPIRIT WORLD. "A Series of invaluable experiences of the help given by the invisible upon an earthly path." Dedicated to all who are sorrowful.

SOME OF THE CONTENTS:

The Closed Door—A Hand Stretched from the Middle Ages—In the Flower of his Youth—In the Grey World—The Vaulted Room—Help given through the Veil—De Profundis—The Spiritual Body—The Spiritual Eucharist—The Twin Existence—Sight to the Blind—Suicide—The Children's Home—The Garden of Rest—The Passing, &c.

Cloth, 136 pages. 1s. 4d. net, post free.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.

The Legend and Mystery of Symbolism.**"SYMBOLISM,"**

By PAMELA GLENCONNER.

In this little work Lady Glenconner gives us a deeply interesting study of Symbols and their meaning, as illustrated not only in the ideas and ideals of religion and poetry, but also in some of the common things of life.

1s. net. 1s. 2d. net post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

THE LIFE ELYSIAN.

Being more Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by ROBERT JAMES LEES.

"There is no death, what seems so is transition,
This life of mortal breath
Is but a suburb of the Life Elysian,
Whose portal we call Death."—LONGFELLOW.Handsome Binding, cloth, blue and gold, 335 pages,
4/5 net post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

JUST PUBLISHED.

Concentration and Character Building.

By Dorothy Grenside.

A Practical Course in Concentration, Thought Control and Character Building.

144 pages, 2/8 net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1916 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 1s. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan, Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, Strain, &c.; free by post from the author, 26, New Cavendish-street, London, W. 1. Mayfair 6821.

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Home of Rest, Brighton. Medical, Maternity and Elderly Patients. Kind home, with loving care; Doctors' references. Mrs. Everest, 27, Montpelier Crescent, Brighton.

Every Spiritualist should read and every Society should stock for sale "The Larger Spiritualism" (2nd edition) and **"The Place of Jesus Christ in Spiritualism"** (4th edition) by Richard A. Bush, F.C.S. Price, post free, 5d each. Obtainable at Office of LIGHT, or from the Author at Morden, Surrey.

"Light" Supplement, containing the full report of the National Memorial Service at the Royal Albert Hall. Illustrated with portraits. Can be obtained, price 24d. each copy, post free, from LIGHT Office.

REMINISCENCES: By the Late

ALFRED SMEDLEY, Including an account of Marvellous Spirit Manifestations.

The Medium in a Cage. Spirits materialise, hold conversation with the sitters, and then dematerialise in full view of all present. The Spirits make wax moulds of their feet, &c., &c. Illustrations of the plan of the room, of the cage and cabinet, and of the wax moulds also portraits of 14 of the principal persons present are given.

Cloth, illustrated, 143 pages. 1s. 3d. post free.

"LIGHT" Office, 6, Queen Square, Southampton Row, W.C. 1.

"THE MINISTRY OF ANGELS."**Here and Beyond.**

By MRS. JOY SNELL (A Hospital Nurse).

With a Foreword by the late Rev. Arthur Chambers.

Third Edition, 174 pages, 2/2½ post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

**THE UNIVERSAL BADGE OF SPIRITUALISM.**

Brooch or Pendant in blue enamel and copper.

Price 5s. 6d. post free from

MRS. MONTGOMERY IRVINE,

115, Ladbroke Grove, London, W. 11.

SPIRITUAL PRAYERS FROM MANY SHRINES.

Collected by a lady whose mind was broad enough to look at life on the spiritual plane in a very large way.

[MANY REPRINTED FROM "LIGHT."]

The prayers are very varied and suit every class and almost every phase of mind and condition of heart.

Cloth, 164 pages, 2/10½. Paper covers, 1/10 post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Just Published.

New Book.

Experiments in Psychical Science.

LEVITATION, "CONTACT," and the "DIRECT VOICE."

BY W. J. CRAWFORD, D.Sc.

Illustrated. Cloth, 191 pages, 6/4 net post free.

Now Ready. Second Edition.

THE REALITY OF PSYCHIC PHENOMENA, RAPs, LEVITATIONS, etc.

By W. J. CRAWFORD, D.Sc.

Cloth, 246 pages, 8/5 net, post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

THE HEALING POWER.

By HELEN M. BOULNOIS.

The writer knows the power of mind over body, and in simple, practical sentences puts the reader in possession of controlling thoughts.

Ill or well, no one can read the book without renewing strength in themselves. A stimulating message of health and happiness.

2/3 net, post free.

From "LIGHT" Office, 6, Queen Square, London, W.C. 1.

VOICES FROM THE VOID.

Six Years' Experience in Automatic Communications.

By HESTER TRAVERS SMITH.

With Introduction by Sir W. F. Barrett, F.R.S.

Cloth, 108 pages, 3s. 9d. net post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

A LITTLE PILGRIM IN THE UNSEEN.

By MRS. OLIPHANT.

(Including "The Little Pilgrim Goes Up Higher.")

An attempt to follow a gentle soul, which never knew doubt, into the New World and to catch a glimpse of something of its glory.

Cloth, 147 pages, 2s. 3d. net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,003. VOL.—XXXIX. [Registered as] SATURDAY, MAY 31, 1919. [a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

THE ALLIANCE MEMORIAL ENDOWMENT FUND.

ANOTHER £1,000.

On the 20th inst. we received a visit from Mr. Albert A. Doughty, of Llantwit-Major, Glamorgan, Wales, who was accompanied by Mr. William Brown, of Barry Dock, formerly honorary secretary of the Barry Spiritualist Church.

Mr. Doughty handed to Mr. Henry Withall, President of the London Spiritualist Alliance, a cheque for £1,000, as a memorial to his son, Albert Alfred Doughty, drowned on February 10th, 1918, as the result of the torpedoing of the steamer "Romford" in the Mediterranean, near Carthage, where his mortal remains are interred. In our allusion to this matter in *LIGHT* of the 10th inst. the name of the steamer was erroneously given as "Carthage," and the date as July 10th.

We are sure all friends of the movement will be grateful to Mr. Doughty for his generosity and public spirit in making this splendid gift. We have now considerably over £3,000 towards the £10,000 aimed at for the establishment of a London Centre.

The work is growing, and accommodation is limited. The sooner we are in a position to cope with it effectively the better it will be for the movement and for us.

NOTES BY THE WAY.

We have a sincere respect for Mr. Robert Blatchford ("Nunquam"), having watched his career for many years and come into touch with his work and that of the gallant little band of brothers whom he gathered round him in the "*Clarion*." Some of them have become famous, and all, we think, are still touched with the fine spirit which animated their leader. Mr. Blatchford occasionally writes on Spiritualism, and we read his remarks with interest. They at least throw light on the man if not on the subject. In the "*Clarion*" lately he had something to say concerning "Sir Arthur Conan Doyle's Spiritualism," in the course of which, after telling us that he himself cannot conceive of the nature of a soul, he asks "What can intangible spirit be made of?" and further inquires "How can it speak without a tongue, see without eyes or think without a brain?" "Where do they [spirits] live?" "How do they live?" "What do they do?" Let us leave it there as an instructive piece of self-revelation on the part of a man of splendid courage and ability, but of distinctly limited mental outlook.

* * *

Let us also give Mr. Blatchford credit for his modesty. Most of Sir Arthur Conan Doyle's critics are not modest enough to ask questions. They make positive assertions with all the cocksureness of the ignorant. But we gather from the present critic the admission that to him the subject of Spiritualism is something incomprehensible. By an odd

coincidence we find on the next page of the "*Clarion*" an article on "W. G." (Grace, the great cricketer), by C. B. Fry. Mr. Fry finds Grace impossible to explain. All that can be said about him is that "he just was." Similarly we may say of Spiritualism, "It just is." Mr. Blatchford would do well to accept the fact, even if he is unable to understand it. We note that he finds himself unable to conceive of a "disembodied spirit." So do all of us. We don't believe in such a thing.

* * *

A. B. writes:—

The phenomena of psychometry indicate that natural objects can retain impressions of past mental states and physical activities. This is particularly the case with trinkets and other articles habitually worn or carried. But if a ring or a glove can be thus influenced, why not a chair or other piece of furniture in daily use? The clerk at his desk, the workman at his bench, and the salesman at his counter should impart something of their respective personalities to these useful aids to occupation. Then there are the gambling-tables at Monte Carlo, which are centres of an intense mental concentration for hours at a time in an atmosphere vibrant with one of the strongest of human passions. Do these absorb the conflicting thoughts and longings of the players until they become, as it were, a composite reflection of their moods and mentality? Maurice Maeterlinck, in his inimitable way, touches upon this subject in writing "Of Gambling" in the April number of the "*Fortnightly Review*." "The careful and experienced player," he says, "understands how to approach and nurse his luck, or at least how not to thwart it. But beyond all else, he studies the character and temper of the table at which he takes his seat, for each table has its psychology, its habits, its history, which vary from day to day, and yet by the end of the year form a homogeneous whole wherein all temporary errors, all anomalies and injustices are compensated. The question is to know on what page of this history he should prepare to play his part—to commence a struggle in which the player is so infinitely small and chance so enormous and omnipotent."

AN APPRECIATION OF "MORAMBO."

We have pleasure in quoting the following from a letter from E. C. M. (Luton):—

"It has been my privilege and good fortune to attend a number of lectures delivered by 'Morambo,' the spirit guide of Mrs. M. H. Wallis. So thoroughly have I enjoyed and been stimulated by his thought as expressed through his medium that I wish to record my profound appreciation of his work; and it is my conviction that there are many persons unaware of these lectures who would be greatly helped by his lucid statements of psychic questions so naturally, so logically and so beautifully expressed. When one listens to him, life seems a very simple problem after all, and as he unfolds his advanced views of the laws of life and the great truths of existence, one feels he is in touch with sources of knowledge far transcending the best current thought of to-day. The largeness of his conceptions is so clearly expressed as to stimulate one's own faculties into greater activity, thereby giving one a better grasp of the fundamentals of life, and how to think and live to make our existence sweeter, truer and better in every way."

It should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe; and till a man can do that it is just nonsense to talk about his ascendancy over Nature, and all the rest of it.—EDWARD CARPENTER

MAKE yourselves nests of pleasant thoughts, bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away—houses build without hands for your souls to live in.—RUSKIN.

MATERIALISATIONS, FRAUD, AND THE "HIBBERT JOURNAL."

By M.S.B. ("A Member of the Scots Bar").

(Continued from page 168.)

Fraud! Can one seriously believe for a moment that all these men and women—French, British and German—are engaged in the grotesque production of a colossal *jeu-d'esprit*? That without arrangement they have all arrived at results so similar or so corroborative? That Schrenck-Notzing and Mme. Bisson in France before the war and Dr. Crawford in Belfast during the war observed the same characteristic of a "non-existent" substance, its disagreeable reptilian feel, as in so many of these photographs its appearance is reptilian? And *cui bono*? There is "no money in it," and there is certain loss of reputation and credit. Where is the inducement to fraud? Whether we like the phenomena or not, and very many will consider these photographs and the whole inquiry repellent, the facts appear to be as well attested as any experimental facts can be.

Mr. Braithwaite points out that the very appearance of these letters in the photograph helps to support Schrenck-Notzing's own theory, the "ideoplastic" hypothesis. (In Mr. Crookes's day it was supposed to be "ideo-motor action" and "unconscious cerebration" which explained everything, "past, present, and to come.") Mr. Braithwaite writes:—

"Now, if materialisations are genuine trance phenomena . . . it follows inevitably from the other results of the Society (S.P.R.) that the medium will help herself in every way to produce them, and that the products, even where genuine materialisations, will yet appear fraudulent; for they will be reproductions of 'pictures from the "Mirror," the "Miroir," or anything else that has been in the medium's (or the sitter's) mind.'"

That is very true and well said—if, indeed, the theory is not a mare's nest, and another "ideo-motor" notion, up-to-date. If the directing and most masterly sculpting intelligence be within a medium or an experimenter (who, quite possibly, could not even carve a cherub on a village tombstone) though the results of its activity are "exteriorised" outside them, it is of course only too likely that anything in their minds will project itself. But only if it be an affair of the conscious mind can we safely use this argument. The medium cannot well "help herself to produce them" if it is not.

That brings up a consideration of this theory. In a previous number of *LIGHT* I have already called attention to Mr. Braithwaite's contention that such a theory is to be preferred to any "spirit agency" one, on the ground that we must first exhaust *known* agencies before we can call in *unknown* agencies. I remarked that this theory did not call in *known* agencies. Far from doing so, it simply asserted the existence of an *unknown* agency in ourselves or some of us, of which the sole "proof" was these phenomena. It simply asserts a power within us, an artistic intelligence of the very highest class conceivable, resident in man conscious or subconscious, able to effect these materialisations in all their marvel and variety, able to create human simulacra outside ourselves and, almost incredibly, able to endow these temporarily with "life," motion and intelligence. In current slang, "it is a large order." Logically and rationally I do hold that it is far easier, and it makes it all the more credible, to infer an intelligence abler than any human one known to us, with powers and capacities, and access to "material" we have not. Either way it is an unknown, hitherto undreamt of, agency, and to speak of "ideoplastic" powers, or "physical secretion" is to employ language of no real meaning, which explains nothing. It is the "ideo-motor," "unconscious cerebration" explanation of Crookes's scorn, writ large, all over again. Yet Crookes was no Spiritualist. He simply did not believe in magic words opening anything. I am not now concerned, I have not sufficient knowledge or experience, to uphold the Spiritist theory; but that theory at least is adequate and sufficient, and I do not think the "ideoplastic" hypothesis can meet the facts at all, without other indications of its existence besides these phenomena, and it certainly does not meet *all* the facts.

I can as little credit that this directive intelligence (using Miss Dallas's translations and most suggestive paper), this marvellously artistic and "creative" intelligence, is within ourselves alone (*subconscious de profundis* it must assuredly be) as I can credit that that vastly grander and greater intelligence necessary for the materialisation and eventual presentment of a fully developed birth, which in the long periods in *utero* effects its marvellous results, resides entirely in the mother or parents. That this spirit intelligence works through the parents and especially the mother is obvious; just as, in this astonishingly imitative yet essentially *evanescent* materialisation now revealed to us, some outside intelligence of higher grade than our own appears to work through the medium and derives from the medium the amazing "material" it works on and with. In the first case the "substance" is drawn equally mysteriously from the mother.

Miss Dallas quotes thus: "The second term (of the problem of biology) is found in the necessity of admitting the existence of a superior dynamic, organising, centralising and directing force." That seems necessary. How otherwise can we imagine the generations carrying on the march of development and civilisation, so that the mental outlook and equipment of a child of to-day is so different from, say, that of a child of ancient Greece? That is to say, the modern child has a mental equipment suited to its environment. Something very much higher than Natural Selection, or the best parental efforts, conscious or unconscious, is needed to achieve and maintain the vast changes. The directive power has had the future in view, which, were it resident in the parent alone, it could not have.

"Dr. Baron Von Schrenck" who, I presume, is the same individual as Dr. Schrenck-Notzing, since he calls Mme. Bisson his "Chère amie et collaboratrice" in a letter to her prefixed to her book, alludes to her as "one who grudged no sacrifice in the cause of truth," and as one who "had established methods of observation as irreproachable as consideration for the medium and the active force in her would permit." Some further remarks of his are notable and reveal how very far in his estimation we are from any scientific explanation. "But you, learned friend, will close your book, as I have mine, with an 'Ignoramus.' We have established facts but we are not even able to comprehend and explain the least part of them. We do not even know whether the changes, which the substance disengaged from the medium undergoes, are conditioned by known physical and chemical forces, and whether one can set forth in a rational and positive manner the problem of materialisation." He quotes Faraday, "Nothing is too astonishing to be true."

In his preface to Mme. Bisson's book, Dr. J. Maxwell bears witness to the honourable repute of the experimenters, their good faith and their careful observation in the best possible conditions. Dr. Maxwell also points out that here at least the notorious charge of impersonation in Algiers brought against Eva C. by M. Charles Richet, to which allusion is made by Miss Verrall in her S.P.R. critique, cannot be entertained since the photographs reveal at the same instant both medium and "phantom." She cannot be both. He notes two points: (1) There is an objective phenomenon here which can be photographed. There is thus neither hallucination nor illusion in the observers. (2) The phenomenon is distinct from the medium, which disposes of impersonation by her. "There remains fraud—is it possible under the conditions of the experiment?"

Mme. Bisson herself discusses the theories. "The apparition," she remarks (p. 307), "of two faces, reproducing in a striking fashion the lineaments of departed friends who were dear to us, would make us believe that the spirit hypothesis affords the only possible explanation: but meanwhile we refrain from such a conclusion."

"Does the imagination of the medium possess, as certain writers contend, a sort of plastic power which can give to these manifestations the appearance in which they are clothed? We do not believe it; and this opinion of ours is supported by what we have established in the course of our experiments, both those which are the subject of this book and others made later, notably in August, 1913. At this period, indeed, apparitions came out of the cabinet and spoke to us."

But, she says, she contents herself with relating what she has observed, leaving to the future the necessity of explanations. In her opinion it cannot be "projection of thought" at least conscious thought, for had that been true she would in the course of four years' experimenting have obtained the appearance of her father, "whom she loved, and for whom she has (vainly) called."

One more "Ghost as a Physical Fact," the most astounding phenomenon of them all, may, however, be suggested to Mr. Braithwaite and Mr. Rolleston—that, namely, which was observed at closest quarters, under his own conditions at his own house, by the late Sir William Crookes, O.M. His own account will be found in "Researches in Spiritualism" (1874), and there was an excellent brief notice of this materialisation, the famous "Katie King," in *LIGHT* quite recently, April 12th, 1919. "For nearly two hours she walked about the room conversing familiarly with those present."

After all, as Mr. Braithwaite may say and, we suppose, Mr. Rolleston would say, Dr. Schrenck-Notzing is a German, and fraud is alleged against his medium, and Mme. Bisson, while doubtless well known in her own France, used the same medium, and none of these is known to us here. (Mme. Bisson, by the way, remarks that Schrenck-Notzing has had the same results at Munich "with a Polish medium" and more will doubtless be heard of this matter.) But what has Mr. Braithwaite to say to the testimony of Sir William Crookes, one of the greatest of recent British scientists and deservedly one of the most respected: an acute and careful observer, a witness of the highest rank and integrity? There could be but one fraud in this case, impersonation, and that from Sir William Crookes's evidence was impossible. "I have the most absolute certainty that Miss Cook (the medium) and Katie are two separate individuals so far as their bodies are concerned." And he gives proof of what he says. The evidence of this illustrious scientist makes all the remarkable materialisations of Schrenck-Notzing and

Mme. Bisson appear very small by comparison, while affording striking corroborative evidence as to the reality of these.

I have taken the following extract from the work of Sir William Barrett, "On the Threshold of the Unseen" (pp. 54-55), for the simple reason that the little "Researches in Spiritualism" volume is not at the moment within my reach. It gives an accurate but necessarily most insufficient *resumé* of this most bewildering experiment:—

"Most astonishing of all, phantom forms and faces have appeared, and, under elaborate test conditions, a materialised and beautiful human figure several times appeared, clothed in a white robe, so real that not only was its pulse taken but it was repeatedly photographed, sometimes by the aid of the electric arc light, and on one occasion simultaneously with and beside the entranced medium, who was plainer, darker and considerably smaller than the preternatural visitant, the latter coming into and vanishing from a previously searched, closed, locked room in Mr. Crookes's own house."

In discussing Schrenck-Notzing's materialisations, and particularly in alleging fraud in connection with them, Mr. Rolleston should not forget, and Mr. Braithwaite may be reminded, that startling and, so far, unimpeached testimony has been offered to their reality under one of the greatest names in modern science.

THE MAY MEETINGS.

UNION OF LONDON SPIRITUALISTS' ANNUAL CONVENTION.

In our last issue we gave an account of the morning session of the eighteenth annual Convention of the Union of London Spiritualists held at South Place Institute on May 15th. At the afternoon meeting Mrs. Cannock was the medium for a number of highly successful clairvoyant descriptions.

In the evening there was an immense audience and unbounded enthusiasm. On the platform were the President, Mr. G. Tayler Gwinn (in the chair), Mrs. Mary Gordon, Mr. James Coates, Miss Lind-af-Hageby, Mr. Percy Street, Mr. Ernest Hunt, Mrs. Cannock, Alderman D. J. Davis, Mr. H. Osborn, Miss Edith Bolton, and Miss Nellie Dimmick.

Mr. Percy Street, in the course of the invocation, said:—

"Lord and Master of Death and Destiny, we thank Thee for the boon of death. Let us have fresh knowledge and fresh understanding concerning the deeper truths of our being. In this gathering to-night we pray that there may be those who will send forth a wave of power to all mankind."

Mr. Tayler Gwinn briefly gave an account of the activities of the past year. He referred with pleasure to the appointment of Mr. Ernest Oaten as editor of "The Two Worlds," and to the success of the great Albert Hall demonstration. He was glad to see present so many of the pioneers of the movement, and among them Mr. W. O. Drake occupied an honoured place. He spoke of the marked change that had occurred in the public attitude towards Spiritualists. He remembered the time when a Spiritualist meeting was something too dreadful to think about. He thought those days were past. It was a source of deep satisfaction to learn that their meeting that night was the largest they had ever held in that hall. (Applause.)

Mr. James Coates said that the majority of those present were deeply interested in the convictions that had brought them together at the meeting, and their assemblage in such numbers was a sign of the progress the cause was making in London under the auspices of the Union. Union was strength, or there was strength in union. Yet the suggestion was borne in upon him that they required greater union, greater strength, and greater quickening of spirit. Spiritualism had been brought before the world in his lifetime. He was born in 1843, and in March, 1848, the raps that came as trumpet notes breaking down the walls of materialism were first heard intelligently by two young girls in the United States. He would say to learned men, "Keep your hands off these sacred truths unless you are prepared to study them." (Hear, hear.) Mr. Coates emphasised the need for a Central Institute for London, and pleaded for unity among the societies and organisations connected with the movement in the Metropolis and elsewhere. He thought that their energies would be more effective if they could be linked up and generally co-ordinated. In conclusion the speaker made an earnest appeal to his hearers to spread the truth of their glorious doctrine. "As a child of God man has a right to know his eternal and ever-progressive destiny."

Mr. Ernest Hunt recalled the saying of an American writer, "When men agree, progress weeps." Judged by that standard Spiritualism at the present time must be making considerable progress. He referred to the extraordinary ignorance displayed by some critics, and instanced Dr. Mercier's attack on Sir Oliver Lodge. It hinged mostly on things which did not matter. Mr. Hunt considered the essentials of Spiritualism to be simple. They might be summed up as:—

1. That God is a spirit.
2. That man is a spirit.
3. That the whole world is a reflex of spirit.

Materialism was an outworn doctrine. There was no such thing as solid matter. Thought and spirit action were at the back of everything, and the only solution of our problems—even our social and industrial problems—was a spiritual one. Nothing else could avail. When Spiritualism was universally recognised it would bring the kingdom of heaven very, very close to this old world.

A report of Miss Lind-af-Hageby's address is given elsewhere in this issue.

To Miss Edith Bolton and Miss Nellie Dimmick, the vocalists during the day and evening, the Union owes a debt of gratitude. Their beautiful voices were heard in a number of solos which contributed in a large measure to the spiritual tone of the gathering. To the wonderful energy and capability of Mrs. Mary Gordon, the secretary, were due the magnificent results achieved.

AN UNLUCKY JEWEL.

THE HOPE DIAMOND AND ITS VICTIMS.

Early last week the daily press recorded the news that on the previous Saturday the present possessor of the famous Hope diamond, Mrs. McLean, wife of Mr. Edward McLean, proprietor of the "Washington Post," lost her only child, Vinson, a boy of eleven years of age.

The lad, who was said to be heir to £30,000,000, was always carefully guarded, but, managing to evade his protectors, he ran into the street, where he was knocked down and killed by a motor car, thus adding another link to the chain of tragic events associated with the possession of the famous jewel. One of its early owners was the ill-fated Marie Antoinette. After the French Revolution the gem disappeared for many years, till we find it the property of Mr. Thomas Hope, the banker. Lord Francis Hope, to whom it passed, made the grave mistake of wedding May Yohe, the American actress, whom he afterwards had to divorce. The diamond was sold in 1901 to M. Jacques Colot who, after parting with it to Prince Kanitovski, a Russian, lost his reason, and died by his own hand. It was lent by Prince Kanitovski to Lorena Ladue, a beautiful actress at the Folies Bergere, and he shot her from a box the first night she wore it. Two days later the Prince was stabbed. The next owner, a Greek, was thrown over a precipice and killed with his wife and two children. The jewel went to Constantinople, and the favourite of the ex-Sultan Abdul Hamid, Salma Zubayba, was wearing it when the Young Turks broke into the palace, and she was shot dead by her master. Mr. Habib, the next owner, an Armenian, was drowned at Singapore.

Mr. McLean bought the stone in January, 1912, and presented it to his wife. Not long afterwards his mother died, and now his boy, who was to have inherited the enormous sum mentioned above, has been killed.

"THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF JUNE 1ST, 1889.)

Our friend, Col. Olcott, seems to be stirring up the Japanese. His tour in Japan attracts the notice of no fewer than three London papers. The "Echo" thus delivers itself:—"It is stated that the visit of Col. Olcott, the apostle of Esoteric Buddhism, to Japan is being a considerable success. He has been received with warmth and consideration all over the country and his lectures are being attended by crowded audiences. The Colonel's main object appears to be to induce the Japanese to cling to their old Buddhist beliefs, and not to change them either for Christianity or for the beliefs or no beliefs of modern science. In this sense he has delivered a series of lectures in Tokio, and by the last information was perambulating the principal cities."

The subjoined extract from a daily paper is strange. It has obtained wide publicity, and we give it for what it is worth, as a sign of the times. "A curious story is afloat in London society, illustrative of a superstition which still obtains. It appears that at a certain party a lady lost a diamond ear-ring of great value, which could nowhere be found. Thereupon a gentleman, who has just returned from the East, professed his capability to discover the missing gem by means of an Indian drug. Accordingly he asked all the company to be seated, and presently, after leaving the room, he reappeared with a coloured glass bowl containing liquid. He then announced that he should ask all those present to dip their fingers into the vessel, and declared that, should anyone have secreted the jewel for a joke, the jester's hand would be tinged a rich blood red. After the ordeal was gone through everyone's digits came out perfectly white, but the ear-ring was found at the bottom of the bowl. The professor was, of course, above suspicion in the matter of conjuring."

—From "Jottings."

"A NEW FORM OF MATTER."—An important article under this title, by J. D. Beresford, appears in the May number of "Harper's Magazine." It deals with the researches of Crawford, Boirac, and Schrenck-Notzing.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

SIR OLIVER LODGE AND THE CRITICS.

The "Weekly Dispatch" of the 18th inst. contained an article ("My Reply to the Critics") by Sir Oliver Lodge which is worthy of more than passing notice. It is not only clear, temperate and dignified, but it puts into a concise form the issues on both sides. It should be placed permanently on record as a contribution to clear thinking on the controversial aspects of the subject.

Sir Oliver asks his readers to assume for a moment the existence in humanity of powers not yet acknowledged by orthodox science, and not yet completely under control; governed by laws not at present understood, but none the less powers or capacities of a kind which have manifested their existence throughout the course of human history. On this presumption Sir Oliver asks, "What should we expect?" and proceeds to point out that by the simple savage all such ill-understood phenomena would be received superstitiously and with exaggeration; that by a few of the more astute minds they would be exploited for purposes of gain or out of an ambition for power, also that with the progress of civilisation partially enlightened rulers would prohibit such practices as things not only dubious but having possibilities of mischief. We might further expect that—

if the beliefs were strong enough to survive ill-treatment a mass of legend would probably grow up round the subject which would be handed down by tradition and be welcomed by students of folk-lore and by professors of anthropology, being especially studied by that branch of the profession which interests itself in the childhood of humanity and a study of primitive beliefs.

As a result professors and students of this class of knowledge would regard any recurrence of such manifestations in their own time as a mere "recrudescence of primitive superstition," never having given the least credence to stories of similar phenomena occurring in the past, and indeed having taken the position that religion itself is merely a survival from an ignorant past—"the natural result of man's helplessness amongst the forces of Nature, which he dreads and tries blindly to propitiate by sacrifices and ceremonies."

Sir Oliver then traces the effect of this limitation of outlook upon the thinking of the student of anthropology, and the difficult task of those who, conscious of a larger horizon, enter on the investigation of these unknown powers, of the reality of which they may themselves at first be in serious doubt.

For a time such an explorer may, nay must, meet with discouragement; but if after some labour he arrives at a conviction that some one fact is true, some one fact not recognised by orthodox science—say telepathy, for instance—he is bound to continue his quest, his instincts as well as past experiences teach him that any new fact, if really established, may lead to an explanation of many others. He knows that a clue has come into his grasp; it is his bounden duty to follow it up.

After making a passing reference to Mr. Robert Hichens' article in the "Dispatch" of the previous week, already noticed in *LIGHT* (p. 160), and pointing out that these phenomena "cannot be fairly judged by a casual and comic report," Sir Oliver remarks:—

That facts have been misreported or misinterpreted in the past is no real argument against the genuineness of the facts themselves. Re-examination and re-interpretation are wanted. To say that we dislike the facts, that if the universe is constructed in this way we disapprove of it, or that "if heaven is like that we will not ask admission"—such absurdities are merely trifling with the superficial aspects of a great problem.

That is well said, and it may be added that we have so much to do already in dealing with reasoned and

serious criticism that there is really no time to take account of the objections of dulness and frivolity. "Against stupidity the gods themselves contend in vain." Let such objectors learn their own lesson by their own experience.

Further on in the article it is pointed out that—

Psychical research has already shown to us who know something about it that it is capable of gradually establishing on a scientific basis what has been called "the preamble of all religions," namely, the actual existence of a spiritual or super-sensible world.

Cautiously Sir Oliver proceeds to a consideration of the main issue:—

So far as we can judge at present there appears to exist behind the ordinary world of appearances a world or order of existence differing from our own and yet in some ways resembling it, one linked to it by continuity and having laws which it may gradually become possible for us to understand. My speculation is that it is related to the ether of space as our world is related to ordinary matter; for in that case our sense organs would be normally unresponsive to its attempted manifestations, and we should have to proceed by inference from obscure phenomena. However that may be, the universe is not likely to be limited to what immediately appeals to the five or six senses derived from our animal ancestry. Other orders of existence have always been suspected, and now—like the ether—they are beginning to come into our ken. That other world which we are now in process of discovering is showing itself to be a world of many grades of development, some lower than humanity, some indefinitely higher, and it appears to contain intelligences and friendly powers with which we can enter into relation and to some extent put ourselves in harmony.

There is the position admirably stated—calmly, judiciously, without passion, prejudice or prepossession. We have only heard one temperate and reasoned kind of answer to the claim that we have evidences of such a world as Sir Oliver describes. It is that all such evidences are the outcome of unknown powers of the human mind—and all probably illusory. Personally, that last conclusion seems to us a complete *non sequitur*. The ancient saying was that everything which is unknown is taken to be splendid. (*Omne ignotum, &c.*) The modern version that it is necessarily delusive and fictitious struck us as the outcome of intellectual exhaustion. Further, we saw no reason to circumscribe the proposition. We had to ask for some criterion of the reality of the *present* world, and where the boundary line was to be drawn. In short, the objector soon found himself involved in the old philosophical problem of the nature of reality, a problem which will yet be mastered by competent thinkers along the lines of whole and not sectional thinking.

Let us conclude by citing the fine concluding passage in the article:—

Another generation must arise before the facts are generally accepted, perhaps yet another generation before they are fully understood, but progress is being made. The present wave of interest which adversaries lament is, I believe, not an ephemeral burst of superstition, but a real awakening to truths about the universe and the larger nature of man which have long been partially hidden and which it has become the privilege as well as the duty of scientific investigators—many of them starting on the quest with no emotional bias and no religious prepossession—to bring out into the light of day. In all honour and honesty I claim that whatever opponents may say or do we must pursue our quest; we can do no other; and I would that our foes could regard us not as fanatics but as co-workers sharing with them equally a single-minded desire for truth.

NEW WORK ON PLOTINUS.—The philosophy of Plotinus has come lately into considerable prominence amongst readers and students of the mystics. It seems that the interest is strong also in the United States, if we are to judge from the issue of a translation of the complete works of the Neoplatonist writer, by Mr. Kenneth Sylvan Guthrie (Comparative Literature Press, Alpine, New Jersey, U.S.A.) the four volumes of which have been sent to us. Mr. Guthrie introduces his work with a modest preface in which he asks indulgence for any flaws in the translations, and disclaims any intention of wishing to establish any thesis of his own. He gives the works in chronological order, grouped in four periods, with biography by Porphyry, Eunapius, and Luidas; commentary by Porphyry; illustrations by Iamblichus and Ammonius; Studies in Sources, Development, Influence, and Index of Subjects, Thoughts and Words. The volumes have been placed in the Alliance Library.

SIR A. CONAN DOYLE ON SPIRITUALISM AS A REVOLUTIONARY FORCE.

The June number of "Nash's" contains the second instalment of Sir Arthur Conan Doyle's series entitled, "The Vital Message." He begins by referring to the testimony borne by Lord Brougham, Ruskin and a host of other famous personages to the importance of the movement known as Modern Spiritualism—a movement which he regards as "most certainly destined to revolutionise human thought and action as none other has done within the Christian era." Sir Arthur pays a tribute to the brave, unselfish devotion of the sturdy pioneers of the cause who risked their careers, and even their reputation for sanity, by publicly asserting what they knew to be the truth:—

"It was they who nursed the system which promises to be, not a new religion—it is far too big for that—but part of the common heritage of knowledge shared by the whole human race. Perfected Spiritualism, however, will probably bear about the same relation to the Spiritualism of 1850 as a modern locomotive to the bubbling little kettle which heralded the era of steam."

He then passes on to notice some of the prominent features and figures in the history of the movement from the first manifestations in Hydesville in 1847 down to the most recent experiments of Dr. Crawford at Belfast, referring, in the course of his review, to the fearless witness of Crookes, Russel Wallace, Varley and Flammarion; the wonderful mediumistic gifts of D. D. Home ("one of the most remarkable personalities of whom we have any record"); the investigations and report by the Dialectical Society in 1869 and the prominence recently attained by "two very convincing forms of mediumship, the direct voice and spirit photography." Speaking of the need for careful and cool-headed analysis in judging of the evidence where automatic writing is concerned, Sir Arthur says:—

"One is bound to exclude spirit explanations until all natural ones have been exhausted, though I do not include among natural ones the extreme claims of far-fetched telepathy such as that another person can read in your thoughts things of which you were never yourself aware. Such explanations are not explanations, but absurdities, though they seem to have a special attraction for a certain sort of psychical researcher who is obviously destined to go on researching to the end of time without ever reaching any conclusion save that of the patience of those who try to follow his reasoning."

For a good example of valid automatic script Sir Arthur calls attention to the facts as to the excavations at Glastonbury as detailed in "The Gate of Remembrance," by Mr. Bligh Bond:—

"This book, with its practical sequel, may be quoted as an excellent example of automatic writing at its highest, for what telepathic explanation can cover the detailed description of objects which lie unseen by any human eye?"

Among the many true messages received and successful results attained, Sir Arthur admits the occasional occurrence of inexplicable deceptions and failures, the why or how of which are among the many problems of the future:—

"It is a profound and most complicated subject, however easily it may be settled by the 'ridiculous nonsense' school of critics. I look at the row of books upon the left of my desk as I write—ninety-six solid volumes, many of them annotated and well-thumbed, and yet I know that I am like a child wading ankle-deep in the margin of an illimitable ocean. But this at least I have very clearly realised, that the ocean is there and that the margin is part of it, and that down that shelving shore the human race is destined to move slowly to deeper waters."

THE MYSTERY OF A DRUM.

Mr. Morris Hudson (Bathampton) writes:—

"Some years ago, when living in Guildford, I dined at a neighbour's house, when the hostess gave me an account of a mysterious happening, similar to the beating of Drake's Drum, described in *LIGHT* of the 17th inst. (page 153). She said that a relative of hers fought in one of the Chinese wars of the last century, and amongst other curios, brought home a Chinese drum, which was hung on the wall of his bedroom; and that when he was ill, the drum hanging there was beaten by some mysterious agency, at intervals, during his illness, which lasted a fortnight, and that the mystery was never cleared up."

A CHILD CLAIRVOYANT.—The case of a child, aged seven years, who is said to possess the gift of reading his parents' thoughts, is related in the "Weekly Dispatch." The boy is Bobbie Day, of 24, Dean-street, Brighton. He explained "I just see little pictures, and I just say them." An interesting feature is that the child complained, during a test, of feeling "icy cold," a well-known accompaniment of psychic phenomena.

THE GOSPEL OF HOPE.

ADDRESS BY MISS LIND-AL-HAGEBY.

(Delivered at the evening session of the Annual Convention of the Union of London Spiritualists.)

"I am proud to wear to-night the badge of Spiritualism. (Hear, hear.) I am proud to declare myself with my whole heart and whole mind a Spiritualist. Not only because I know that there is no death, that the so-called dead can and do communicate with us; not only because I know that it is possible for each one of us to put himself in communication with those who have gone before, but because Spiritualism has done more than any science or religion or faith to bring comfort and help, to bring truth to humanity."

"I have been asked again and again, What is Spirit-



ALBERT ALFRED DOUGHTY, aged 18 years, was drowned in the Mediterranean on February 10th, 1918, and his mortal remains are buried at Carthage. As mentioned on another page of this issue, Mr. Albert A. Doughty, in memory of his son, has contributed the sum of £1,000 to the Alliance Memorial Endowment Fund.

ualism? and What are Spiritualists? To the latter question I should answer that Spiritualists are, above all, seekers for the truth. We are people who are not content to take things for granted. We do not believe in that which is merely formal, whether in religion or in science. We believe in a living spirit of inquiry.

THE WORLD TURNING TO US.

"We have just heard that this is the largest gathering held by the Union in this hall, and that is only one of the phenomena to which we are now becoming accustomed. It is simply wonderful how the whole world is turning to Spiritualism. Some are careful not to commit themselves, others who attack us and attempt to ridicule us show by their actions that they cannot leave the subject alone. They recognise that it is getting too big and powerful, that it is manifesting too much influence in the world to be ignored. I welcome such attacks, because I hold that it never hurts a good cause to be attacked and abused, and surely never before has our subject been so ventilated in the Press. Never before has there been such a volume of feeling, so much passion and contumely, poured out on our cause. Now, I consider that it is our duty, if we are really Spiritualists, to try to understand the minds of our opponents, and to try to be as sympathetic as we possibly can to their points of objection. The reviler often comes slowly but surely along our path. He is coming in his own way, but he is coming, nevertheless. We must meet and understand him if we can."

THE ANTI-CHRISTIAN CHARGE.

"There are a great many people who feel a deadlock in conventional religion. I am not here to attack the Church in any way. To me there is no more wonderful gospel in the world than the teaching of Jesus Christ. (Applause.) And to me a Spiritualist is always one who is able to go to the story of the life and teaching of Jesus as one goes to the very spring of life. When we are charged with being

anti-Christian we are faced with one of the most absurd charges ever made against Spiritualism.

"We cannot, however, lose sight of the fact that many of the churches are empty to-day, and that many people find therein no food for their souls. What is the reason? It is that, brought up against realities by this terrible war, people have found in the Church no answer to the problems that perplex them. They feel that the Church does not care for the new spirit of inquiry that is abroad. I have met numbers of people who are troubled about their beliefs and their religious views. They have been taught that faith is one thing and reason another. They have been taught not to ask too many questions. Now that is a principle quite opposed to the ideas of Spiritualism, which teaches us to ask questions and to search out the truth; teaches us that there is nothing in our reason incompatible with our belief. Therefore Spiritualism becomes at once a religion and a science. Above all it is a bridge between the two."

ATTITUDE OF SCIENTISTS.

Miss Lind then read from a book, "My Life," by Alfred Russel Wallace, an account of a séance with Dr. Monck, in

which materialisations were described. The point the speaker wished to emphasise was that here they had facts of the most tremendous importance, supported by evidence which would elucidate other facts in science, and yet scientists refused to examine or consider the matter at all. These psychic phenomena were of a character that would revolutionise the whole conception of life, whether in religion or in science, yet with a few exceptions they were completely ignored. It was amazing. They were told these things were impossible, yet, said Miss Lind, "it was only to-day I was reading the account of a conversation by wireless between a man in an aeroplane at a height of 3,000 feet in the air, and an audience in a London hall. Such a thing not many years ago scientists would have classed as wildly impossible. But there is nothing in Nature impossible. There is nothing supernatural; everything is natural; it is only a matter of our understanding."

The speaker referred to the "perfect riot of attacks" on Spiritualism which was now taking place. Alluding to Mr. H. G. Wells she said he was a very clever man who wrote on every imaginable subject, and anyone who did that was apt to go a little astray. For instance, what did they think of such an extraordinary remark as his that "All this medium stuff has been shot upon the world by Sir Oliver Lodge"? As the audience were well aware, Spiritualism was no new thing, but according to Mr. Wells it had been foisted on the world by this great scientist. (Laughter.)

INSPIRATION FOR NOBLE DEEDS.

She believed that criticism was healthy and profitable, but they must distinguish between intelligent and unintelligent criticism. Many people were offended and kept away from the movement by what they regarded as the triviality of the messages received, but she had repeatedly found that the most trivial messages were the most telling. (Hear, hear.) If a spirit used some little word, or referred to some slight incident, it often furnished the most convincing proof that it was Bob or John speaking. But there was another answer to the charge of triviality. If trivial replies were received, the fault in many cases lay with the recipients. "It is possible for us," she affirmed, "by prayer, self-sacrifice, and high desire, to pass into a wider sphere of knowledge, and thus get in touch with those who are wiser and nobler than ourselves. I do not think that one noble deed, one great thought, is alive and moves in the world without the aid of our spirit friends. I believe they are with us now, trying to break down the walls of materialism." At present, she continued, there was a wonderful thinning of the veil. People were becoming less dense, mediumship was being developed as never before. She believed that it would be possible in the future for all the world to communicate with the spirit world quite as an ordinary thing, without any so-called abnormality. Then

another of the "impossibles" would have disappeared, and one of the great possibilities would have been realised.

In eloquent tones Miss Lind concluded:—

"Spiritualism is the gospel of hope which teaches us that love never dies, that we are always together, that it is possible for us to be in touch with our loved ones and here." (Loud Applause.)

MR. VANSTONE'S MEDITATION CLASS.

AN IMPRESSION.

"To transcend the outer and lower spheres of the consciousness . . . to attain to the inner and upper, the kingdom within of the soul and spirit . . . to discern the principles of things . . . and thus to know the realities of which things are the appearance." — EDWARD MAITLAND, Letter to LIGHT, 1894.

These words may be fitly employed to describe in some measure the aim of the Meditation Class conducted by Mr. W. J. Vanstone at the Thursday meetings at 6, Queens-square. Beauty and simplicity (are they not one?), as well as a spirit of devotion in the truest sense, mark these gatherings which have now been held for four years. How significant this fact is of the varied activities of the work of the London Spiritualist Alliance! Many, it is certain, of those who have attended owe to the Meditation Class a peace of mind, a serenity of outlook, and an elevation of consciousness that are among life's highest gifts. Mr. Vanstone has the power of the seer to strike at the heart of the eternal verities. He shows us matter as the handmaid of spirit, and he leads us along the illumined path of the Perfect Way.

Let me try to outline, however imperfectly, for those who have never been present, the scene at one of the meetings. Lovely flowers are on the table at which Mr. Vanstone sits. An atmosphere of harmony pervades the room. A few introductory words, and Mr. A. Weismann at the piano plays inspirationally for some minutes. He is a musician of genius. Quietly Mr. Vanstone begins to talk, his face radiant with the message with which he is filled. His words are now slow and measured, now leaping and eager. He reads an appropriate passage of Scripture, or it may be one of inspired wisdom from some grand old thinker. Then he pauses. Silence reigns.

Gathered in the heart of London there is at this moment to be witnessed, surely the strangest of sights—men and women sitting motionless, silent as the great spaces, absorbed in meditation, withdrawn from the outer, keyed and responsive to the inner sense, deep calling unto deep, something of the divine essence (let it be said reverently, but with conviction) penetrating and suffusing the human spirit. Impressive? Aye, supremely, but not without wonder, not without awe.

Imperceptibly, it seems, the music is resumed, and all is flooded in rich, vibrating harmonies. They catch up and interpret the spirit which broods over the scene.

A closing thought, a Benediction, and the Meditation is over. An experience, it is, never to be forgotten.

LESLIE CURNOW

"The Miracles of Jesus" was the subject of Mr. Vanstone's lecture on the 22nd inst., after the Meditation. He pointed out that there was always something underlying the words of Jesus. They meant always a great deal more than they said. A word often suggested an epic. What He gave was so much the quintessence of wisdom that it was beyond logic and beyond reason. The more they studied Him and His life the more they realised the divine in His personality. Jesus did not perform miracles to prove His superiority, but to demonstrate the power of mind over matter, to prove the power lying latent in human beings. Jesus Christ gave hints, suggesting that underlying all there was a great divine self in man.

THE TEST OF TRUE MYSTICISM.—Our Lord's great practical criterion, "By their fruits ye shall know them," is as applicable to mystical states as it is to individual lives. It is, of course, a mere truism that the test of a good life provides the oldest, surest, and most universal witness to God in the world. . . . We may therefore confess boldly that our reason for rejecting some mystical experiences, advocated in certain pseudo-mystical quarters to-day, as morbid, harmful or illusory is that they do not tend to make life better; they do not stimulate the moral faculties and other healthy branches of human activity, but rather undermine character, weaken vitality, and diminish the forces at war with evil in the world.—C. C. H. WILLIAMSON in "The Seeker."

SOME CLERICAL AND NON-CLERICAL CRITICS.

By ELLIS G. ROBERTS, M.A. (OXON).

Reference has been made in the pages of *LIGHT* to certain articles on Spiritualism which have appeared in the "Record." The editor has very wisely closed his columns to the inane discussion which otherwise must have ensued. Like the prudent man that he is, he has "smelt a rat," and with commendable promptness "nipped it in the bud."

The really noteworthy feature of the discussion, so far as it was allowed to go, is that, while the clerical antagonist of Spiritualism professed to draw all his conclusions from the Bible, whose authority he accepts as final, he has not the slightest hesitation in rejecting the plain teachings of Scripture in favour of the interpretations he puts on them at his own sweet will. The Bible plainly tells us that the spirit of Samuel appeared to the woman of Endor, and spoke to Saul. As has been pointed out by no less a scholar than Dean Fitzpatrick (Cambridge Bible for Schools) there is absolutely no justification for refusing to accept the narrative precisely as it stands, as representing the genuine belief of the author. But to do so would be fatal to the conceptions of our highly orthodox Evangelical. He therefore calmly substitutes a story which might have been fathered by Mr. Clodd.

The Rev. C. C. Dobson is equally autocratic in his treatment of the parable of the Rich Man and Lazarus. From the fact that Abraham did not send Lazarus to visit the brethren he draws the inference that communion between the living and the dead is impossible. Abraham gives a definite reason for not sanctioning the embassy of Lazarus. But Mr. Dobson prefers to substitute one of his own invention. Evidently he believes that "they didn't know everything down in Judæe."

Critics of this kind are impervious to logic. They are best dealt with by reprisals. Will Mr. Dobson show cause why the world should listen to the teaching of a Church which is "steering in two directions," and has lost nearly all her spiritual power? That the Church has lost this power is only too manifest. She is displaying vast energy at the present moment. But like the three shipwrecked men in the old story she is doing this, not by "singing a hymn" or "offering a prayer," but by "making a collection."

Dr. Mercier is becoming facetious. The sorrow of a parent for a long-lost child is hardly a fit subject for jibes, but all of us have our own sense of humour, and this is Dr. Mercier's. As in the case of Mr. Dobson, reprisal is a reasonable form of defence. The story of Baby Googoo, whose intellect remained undeveloped for fourteen years, reminds me of the equally veracious history of Professor Poohpooh, which I will guarantee as my own invention. Johnny Poohpooh was from his infancy endowed with a bullying temperament and a masterly self-confidence which in his later years was denominated a "powerful personality." At the age of nine he was the tyrant of his private school, at the age of nineteen he was equally the terror of his college, ready to offer a speech or an article on any subject at any distance from that subject. Later on, a benign but mysterious Providence bestowed on him the degree of M.D., "instead of which," to adapt the saying of a famous judge, "he went about writing nonsense concerning conjurers." And at the age of ninety-one he was in intellect and character still the same brisk, blithe, bounding boy whose powerful personality had turned his nursery into a pandemonium.

It may not be generally known that the many-sided medical critic has bardic tendencies, and may in the near future take out a poetic license. The following stanza is not, as might be imagined, the work of a junior in the infant department of my village school. It is the production of Charles Mercier, M.D., and appeared in the "Hibbert Journal." I quote it in *extenso*.

My name is Physical Science,
My name is Physical Science,
And who daur meddle wi' me?

It is confessedly an adaptation, and to my professional eye the lines appear rugged, and the scansion uncertain. Still there it is. What other man would have dared to write and to publish it? Words fail me to describe my amazement at this revelation of another facet in this every-varying, ever-dazzling genius. I can only retaliate with another adaptation, and say, like Lady Macbeth, "Who would have thought the old man had so much in him?"

DISCRIMINATION NEEDED.—Belief in the infallibility of psychic communications springs from ignorance and mental laziness—there is the confusion of abnormal derivation with abnormal wisdom. This is often found among those people who develop the power of automatic writing. They do not stop to realise that the death of the physical body is only an incident in a man's career, and does not bestow upon him omniscience and infallibility, or transform him suddenly into an angel of light. He is much the same man as he was previously, and is living only under somewhat different conditions of consciousness.—"VARIETIES OF PSYCHISM," by J. I. Wedgwood.

"THE MEDIUM IN THE MASK."

As reported extensively in the newspapers, the mysterious lady who elects to be known as "The Medium in the Mask" gave her first public séance on Monday afternoon, the 19th inst., in the Victoria Hall of the Criterion Restaurant. We of *LIGHT*, who are chiefly concerned with the serious side of psychic science, are not greatly enamoured of experiments in connection with the stage or as matters of newspaper sensationalism. Putting aside other considerations, we regard them as something like the attempt to carry on a delicate operation in chemistry in the middle of a football scrimmage. Those who like this sort of thing are welcome to it so far as we are concerned; but it appears to be entirely profitless in scientific results, and to lead nowhere. It stands in unhappy contrast with, for example, the carefully-conducted experiments under rigid test conditions carried on by Dr. Crawford, of Belfast, and other qualified investigators, which have yielded proofs that are absolutely unassailable. It is because we have thoroughly verified the reality of psychic gifts, exercised sometimes in most improbable circumstances, that we are compelled to proceed cautiously in this matter. We cannot denounce the whole affair of the "Masked Medium" as trickery, in spite of many suspicious circumstances, because we do not know anything either of the alleged medium or of the persons who are exploiting her powers, whatever these may be. We have indeed been struck with the general atmosphere of evasiveness in the various experiments upon which we have been asked to pronounce an opinion. More than one prominent person connected with the Spiritualistic movement has expressed grave doubts of the psychic nature of the exhibition. Opinions, in fact, are strangely divided. There are some, classed amongst the sceptics, who assert, on the other hand, that they have been convinced of the genuineness of the powers claimed by or for the masked lady. When our representative (whose account we subjoin) left the séance on Monday afternoon a considerable number of people remained behind to carry on an apparently endless controversy as to whether the exhibition was genuine or not.

I was present at both the test séance on March 21st in connection with the "Sunday Express" inquiry and the first public performance in the Victoria Hall, Criterion Restaurant, on the 19th inst. In each instance I kept before me but one standard on which to base a judgment: Could the medium produce any results which it was out of the power of conjuring experts to explain? By consequence, in the alleged "psychometric" readings, I waived the question whether a trick box was used or not. To state the nature of an article in a closed box is not psychometry, as every Spiritualist knows. To take some object in the hand and by some delicate faculty give its history and associations is not a matter of jugglery, nor is it, in ordinary circumstances, to be explained by any theory of conjuring. In short, it is not a conjuring trick at all. On the first occasion I placed in the box a visiting card with some family history connected with it. All that resulted was that the medium described a card and read the name on it, which left me unmoved. That sort of thing has been done many times on the stage by a variety of ingenious devices. On the second occasion, at the Victoria Hall of the Criterion Restaurant, I deposited an ancient keeper-ring which had once borne the word "Mizpah" (now almost completely obliterated). The medium described a ring with the word "Mizpah," but gave none of the other associations requisite to prove her supposed powers of psychometry. As a fellow-pressman pointed out, even if it were my ring which was described, the word "Mizpah" is a very common inscription on keeper-rings. In any case there was no psychometry. I can only speak of one other case the circumstances of which are personally known to me. Dr. Wynn Westcott deposited three playing cards which were accurately described, with the additional statement that there was some tragic significance attached to them. This was acknowledged to be correct: the cards had formed the stock-in-trade of a dealer in the "three card trick" who had committed suicide. A number of other "associations" seem to have been given with some of the articles and to have been recognised, but of these I cannot speak, knowing neither the persons concerned nor the circumstances. One gentleman, during this part of the proceedings, publicly stated that he had come there a complete sceptic but was convinced by what he had seen and heard. On the other hand several persons complained that they had evidence that they had been hoaxed. It was the old story, and illustrated the general futility of public displays of this kind. I have seen so many of them in the past as to have become entirely sceptical of their use even when the power employed is genuinely psychical.

As regards the "Direct Voice," there was neither evidence of any identity nor any recognition. It could have been produced by some ingenious contrivance. There I leave it.

As to the third item, "Materialisation," I have also nothing to say. I saw no figure in the cabinet, although most of the other spectators claimed to have done so. In any case there was no recognition or proof of identity. These seem to me the best tests, other things being equal.

The last item on the programme, "Precipitating a Picture," also left me unimpressed. It is an effect-pro-

duced as a conjuring trick by avowed conjurers. Here again, then, the test failed; the resources of legerdemain were not overpassed.

I may add that I joined in the protest against the action of a gentleman who investigated with a flash lamp at the time of the alleged materialisation in the cabinet. Apart from the mischievous results of such proceedings in the case of genuine materialisations, there is always the danger that some sceptical person amongst the spectators would assume that this was part of the trick, and the method by which the "ghost" was produced. I had seen such things before; long experience has made me familiar with the credulity of the incredulous.

In my opinion, if the "Medium in the Mask" and her friends wish to demonstrate their *bona fides*, they should submit to scientific investigation under approved conditions. Some of our supporters are people professionally familiar with public entertaining and the resources of conjuring, as well as being thoroughly conversant with psychic phenomena. But they never mix the two things, which are wholly distinct. As the education of the public in psychic science proceeds, this should become abundantly clear.

*. We have received several other reports and statements concerning the "Masked Medium," which are held over until next week. There is evidently a strong public interest in the case, but its importance may easily be exaggerated.

A SCOTS MINISTER ON PSYCHIC EVIDENCES.

The "Hawick News" of the 16th inst. contained an article by the Rev. D. Cathels, M.A., stating the case for Spiritualism in the boldest and clearest fashion. He points out that the time is past, if it ever was, when the movement could be ignored—that apart from all extravagant theories and foolish claims which can be alleged against it there is at the back of it or at the basis of it a large body of facts which demand attention.

"These are not peculiar to this present time. They are as old as human history. . . . What distinguishes our time from other times is the scrupulous and scientific attention that has been paid to these facts. They have been collected, sifted, examined and verified as they have never been before."

Mr. Cathels gives a list of the foremost investigators into the subject, remarking that they are at least "a respectable and a goodly company." They are all agreed on one thing, on whatever else they differ:—

"They claim that, on a basis of fact and clearest evidence, survival of death has been proved. Is this a claim which, in itself, we have any cause to quarrel with? Is there anything offensive in it? In these days when loss and sorrow are so sorely common, when so many homes are desolate, can we have any grudge against honest and earnest and able men who meet us with a message of life triumphant over death, and who tell those who sorrow that those whom they have lost live on?"

The service these men are rendering is no trivial service:—

"They have shattered the dogmatism of atheism and materialism, and have brought conviction to many minds which are perplexed by mere argument, but are open to the invincible logic of facts. They have proved the shallowness and flimsiness of many forms of modern unbelief. They have proved most certainly by incontestable evidence, the preamble of all religions: 'Whereas, there is an unseen world!'"

He holds that the Christian Church especially must reckon with the movement.

"It is reaffirming with fresh evidence and new emphasis certain of the great fundamental facts for which Christianity stands, and must ever stand. . . . It is no enemy of Christian faith that helps any human soul to say: 'O death, where is thy sting? O grave, where is thy victory?'"

"CONFIDENCE is not always the growth of time. There are minds that meet each other with a species of affinity that resembles the cohesive property of matter, and with a promptitude and faith that only belong to the purer essences of which they are composed."

It is a high, solemn, almost awful thought, for every individual man, that his earthly influence, which has had a commencement, will never through all the ages, were he the very meanest of us, have an end! What is done, is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there, for good or for evil, openly or secretly, throughout all time.—CARLYLE.

MR. W. B. YEATS' NEW BOOK.—We have been long expectant of a book giving Mr. W. B. Yeats' experiences and conclusions in connection with matters occult and mystical. But for this we must wait. Meanwhile we have received "The Cutting of an Agate" (Macmillan, 6s. net) in which the famous poet and playwright gives us a collection of essays on such themes as "The Tragic Theatre," "Poetry and Tradition," "J. M. Synge and the Ireland of His Time." The fine quality of the thought, sensitively united with words that seem precisely to express it, the clear perception of the mystical aspects of life, and the incisive judgments passed on the men and things with which the book deals give it a peculiar charm and interest.

THE PROBLEM OF PUNISHMENT.

The Rev. F. Fielding-Ould writes:—

Mrs. Louise Berens puts her finger on a point of great difficulty. It is the glory of Christians, in contradistinction to Buddhists and many other religions and systems, that they "believe in the forgiveness of sins." The doctrine, like every other, has often been overstrained; "pardon" has been bought, or distributed by the priesthood mechanically and without the essential conditions of receptivity, or it has been looked upon as a grace to be had lightly for the mere asking. The consequences of sin have been confused with punitive retribution, and I cannot agree with some that there is no such thing as the latter, righteousness and just dealing demand that a man should himself feel something of what he has inflicted upon others. The casual and indolent good nature which "lets off" is no attribute of God, and in any household it would be fatal in the training of a child. It is this "punishment," properly so called, which is remitted when the spirit is forgiven and the old cordial relations are restored. But to attain to this forgiveness and remission, repentance is necessary—that is to say, a sincere and fundamental change of attitude, penitence, contrition and self reproach. Satisfaction as far as is possible must be made to the injured party and there must be some effort towards amendment of life. But who can remit evil consequences? It is there that a man "reaps what he has sown." He has degraded and stained his own spirit, by his own act stunted his capacity, choked the avenues of impression, darkened his consciousness and blunted his perceptions. He is poorer and smaller in consequence, and the only possible cure is painfully and laboriously to build up what in a moment of folly he threw down. To see clearly what we have lost and might have been, to see the results of our transgressions still a curse and hindrance to other struggling souls, and so to be overwhelmed with remorse and shame, whether we look upon it as punishment or merely consequence, will be an incentive to repentance and amendment such as only the basest could resist.

THE UNSEEN PRESENCE.

In "Alfred Lyttelton: An Account of his Life," by Edith Lyttelton (Longmans, Green and Co., London, 1917), the following incident is related:—

In March, 1907, Christopher Balfour was seriously ill, from the effects, it was said, of the hardships undergone during the Ladysmith siege. At this time his brother died, but by the doctor's advice Christopher was not informed. When, however, it was found that there was no hope for him, he was told of his brother's death.

He then described how for three or four weeks he had been conscious of some presence with him always, a man, but he could not tell who he was.

"He never leaves me," Christopher said. "It is an inexpressible comfort. . . . To show you how close he is, I don't know sometimes if it's my hand or his under my cheek."

SIR ARTHUR CONAN DOYLE IN LONDON.

We learn that Sir Arthur Conan Doyle has arranged to give addresses at the Queen's Hall, London, on Sundays, June 15th, 22nd and 29th, at 11 a.m. Further particulars will be given in due course.

"BRUSHES WITH THE BISHOPS A Blue Book," by "Besma" (Palmer and Hayward, 3s. 6d. net) is a diatribe against the bishops who failed to appreciate certain communications relating to Joanna Southcott and her teachings. There is also something about British Israel and the fact that the Apocrypha was suppressed by the agency of Satan—a curious book.

SIGNIFICANT, BUT NOT CONCLUSIVE.—Writing from Ireland, W.D., a scientific correspondent, narrates the following incident: He had been conducting some highly important experiments, the issue of which promised to be of incalculable value, but being compelled to relinquish them owing to lack of funds, he was at the time of the occurrence devoting his attention to other matters. Two ladies of his acquaintance, one of whom had lost a son in the war, were trying to get in touch with the lad, but instead of getting the message they wanted, they received a communication purporting to be from the father of our correspondent, asking them to tell him to keep on with his work, that he was going in the right direction and would succeed in what he was aiming at. Our correspondent was two miles away from the ladies when they held their sitting, and he has been assured that he was not in the thoughts of either of them at the time. He is now debating with himself whether to endeavour to carry out the instructions given him or whether there is any possibility of self-delusion in the matter. From the rigidly scientific standpoint we see nothing clearly evidential in the case. It is a matter which can only be strictly verified by following it up.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. M. H. Wallis. June 8th, Mr. Ernest Hunt.

The London Spiritual Mission, 13, Pembroke-place, W.2.—11 a.m., Dr. W. J. Vanstone; 6.30 p.m., Mrs. Wesley Adams. Wednesday, June 4th, 7.30 p.m., Mr. E. W. Beard.

Lewisham.—The Priory, High street.—6.30, address.

Walthamstow.—342, Hoe-street.—7, Mr. Thompson. Monday, 7.30, Trinity Hall, Mrs. Cannock.

Peckham.—Lausanne Hall, Lausanne-road.—11.30 and 7, Prof. J. Coates. Thursday, 8.15, Mrs. Mary Clempson.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. Philip Tovey.

Shepherd's Bush.—73, Becklow road.—7, Mrs. Zitta. Thursday, 8, Mrs. Imison, public meeting.

Kingston-on-Thames.—Bishop's Hall.—6.30, Mr. Ernest Meads, address.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Jennie Walker, address and descriptions; 3, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Cager.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7 p.m., Mrs. C. Irwin. Wednesday, 8 p.m., Mrs. Jamrach. Addresses and clairvoyance.

Camberwell.—Windsor-road, Denmark Hill.—11, Mrs. E. M. Ball; 6.30, Mr. John Osborne; soloist, Mr. J. Haworth. June 8th, 11 a.m., Prof. J. Coates; 6.30 p.m., Mr. Maskell.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15, Mr. T. O. Todd, on "Spiritual Aesthetics"; 3, Lyceum; 7, Mrs. A. Boddington. Wednesday, June 4th, Mrs. Crowder.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7 p.m., Mr. G. R. Symons; 3 p.m., special Lyceum Session, dedication of two group banners and contest. Monday, 7.45, short address, clairvoyance by Miss Struthers. Thursday, 7.45, enquirers, questions and clairvoyance. Visitors heartily welcomed at all meetings.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
Brixton, 143a, Stockwell Park Road ...		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-30
Clapham Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Gymnasium Hall, High Street ...	11-0	7-0
Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		6-30
Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amhurst Road ...		6-30
Harrow and Wealdstone, Gayton Rooms, Station Road, Harrow ...		7-0
Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...		6-30
Lewisham, The Priory, 410, High Street ...		6-30
Little Ilford, Third Avenue Corner, Church Road ...		6-30
London Spiritual Mission, 13b, Pembroke Place, Bayswater, W. ...	11-0	7-0
Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street ...		6-30
Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
Plaistow, Spiritualists' Hall, Bramar Road ...		6-30
Plumstead, Perseverance Hall, Villas Road ...		7-0
Richmond, Castle Assembly Rooms ...		7-0
Stratford, Idmiston Road, Forest Lane ...		7-0
Tottenham, "The Chestnuts," 684, High Road ...		7-0
Upper Holloway, Grovedale Hall, Grovedale Road ...	11-15	7-0
Wimbledon, 4 and 5, Broadway ...		6-30
Lyceum (Spiritualists' Sunday School) at 3 p.m.		

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body. No book of the kind was received with more interest and appreciation by the reading public of the generation now passing away.

Cloth, 265 pages, 2s. 10d. net Post Free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

GONE WEST.

Three Narratives of After Death Experiences.

Communicated by J. S. M. WARD, B.A.,

Late Scholar and prizeman of Trinity Hall, Cambridge.

The work deals generally with life beyond the grave, and particularly with the Astral Plane, the lowest division of the Spirit Plane, and with Hell. The Communications were received in two ways: Firstly, by means of automatic writing by the author when in complete trance, and secondly by the transference of the author to the Astral and the Spirit Plane during trance. This form of communication is of special interest, as it enabled him to see the life led by those who are sometimes called "dead," and to obtain the explanation of many things which cause perplexity to those still on earth.

Cloth, 359 pages, 5/5 net post free.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.

TEACHINGS OF LOVE.

Transmitted by Writing through M.E.

With an Introduction by Ellis T. Powell, LL.B., D.Se.

Impressional writings through a lady's hand from a temple priestess picturing the conditions of the spirit spheres.

Boards, 96 pages, 1/7½ post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

Objections to Spiritualism
(ANSWERED)

By H. A. DALLAS.

New Second Edition Enlarged and Revised.

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous?
Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows?
Do They Tell Us Anything New?
Purposeless Phenomena. The Methods Employed.
Causes of Confusion.
What the Communicators Themselves Say.
Impersonating Spirits and Fraud. Telepathy. Materialisations.
The Responsibilities of Spiritualists.

Stiff Boards, 127 pages, post free, 2s. 2d.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.

SPIRITUALISM IN THE BIBLE.

This work by MR. and MRS. WALLIS shows the connection between BIBLICAL AND MODERN SPIRITUALISM.

It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels, Who and What are They?; The Endor Séance; Spiritualism Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical and Modern Psychic Phenomena; God in Man, or, "The Christ of God."

104 pages. Bound in stiff boards, 1/8½ post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

ASTROLOGICAL LESSONS by
E. JOSEPHINE PURDOM.

A Course of 13 Lessons for £1 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST.

These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

MRS. PURDOM, "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

CLAUDE'S BOOK.

Edited by MRS. KELWAY-BAMBER.

With an Introduction by Sir Oliver Lodge.

A book of realistic and startling interest. It is the revelation to his mother, by a young airman killed in the war, of his new life in the next world, and it is to some extent a companion book to "Raymond."

Cloth, 149 pages, 6/4 net post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 199 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s.

The Religion of To-Morrow. By W. J. Colville. Cloth, 320 pages, 4s. 11d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 4s. 11d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 2s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 3s. 11d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 5d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 5d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 4s. 6d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 4s.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 4d.

A Course of Practical Psychic Instruction. Cloth, 7s.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By R. J. Lees. Cloth, 4s. 5d.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 336 pages, 4s. 5d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 4s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. 170 pages, 3s. 11d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 332 pages, 5s. 6d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruissal and Steen. 592 pp., 6s. 6d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 2s. 2d.

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 94 pages, 3s. 9d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 9d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 7d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

There is no Death. By Florence Marryat. Cloth, 265 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 16s. 6d.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

Christianity and Spiritualism. History of the Gospel's Secret Doctrine of Christianity. Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 285 pages, 4s. 5d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 5d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8d.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2d.